E
AYURVEDIC SYSTEM OF MEDICINE

VOLUME ONE

AVIRAJ NAGEND TH SENGUPTA

Modern medicine along with its knowledge about the human body has advanced towards new frontiers. This has led to the proliferation of drugs and cures for diseases and ailments whose toxic effects on the human system are often far-reaching. More than ever today is there a felt need for an integrated system of medicine which will minister to the human body as a whole. Ayurveda or the "science of life" is today recognized as the answer to modern man's prayer for a sound mind in a sound body. With the growing interest in Ayurveda or India's ancient system of medicine, researchers have been delving into the past and seeking to find more authentic interpretations of the ancient texts which will help man in his quest for health and fitness. This re-issue of Kaviraj Nagendranath Sen Gupta's treatise in two volumes on *The Ayurvedic System of Medicine* comes at a time when man is realising the need to lead a harmonious existence in tune with nature. It is important to note at the outset that the present reprint of *Volume I is based on the third revised and improved edition of 1919. The 1906 edition has been used in the reprint of Volume II.*

This unique work was originally published in the author's native Bengali and ran into several editions. The first 1901 edition in English was in effect a translation of the original Bengali and offered in a condensed and eminently comprehensible form, the contents of larger and more major works

(Continued on next flap)

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THE

AYURVEDIC SYSTEM OF MEDICINE,

OR

AN EXPOSITION, IN ENGLISH, OF HINDU MEDICINE

AS

Occurring in Charaka, Susruta, Bágbhata, and other Authoritative Sanskrit works, Ancient and Modern.

BY

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PREFACE.

It would be no exaggeration to say that of all nations of the earth, the Hindus first turned their attention to the study of disease and the means of its alleviation. The Vedas are undoubtedly the most ancient of written records in the world. The *A'yurveda* or Science of Life is believed to have formed a part of the Vedas, *viz.*, those that go by the name of the *Atharvas*. No complete text is obtainable of the *Atharva Veda*. Hence it is impossible to ascertain how the Science of Life was treated in it. The first great professor of Medicine coming after the age of the *Atharva Veda* with whom we are acquainted is *Punarvasu* of the race of *Atri*. *Atri* was one of the well-begotten sons of *Brahma*, the Grandsire of the universe. He is regarded as one of the sages through whom the Vedas were revealed. It is not known by how many degrees was *Punarvasu* removed from *Atri*. It is impossible to fix his age, even roughly. It may even be doubted whether any such person existed. He is represented as having lectured on the Science of Life unto several disciples among whom six are mentioned by name. They are *Agnivesa*, *Bhela*, *Játukarna*, *Parásara*, *Hárita*, and *Khárpáni*. These disciples became professors in time. Every one of them compiled a treatise on Medicine. That by *Agnivesa* is generally allowed to have been superior in point of merit. It is believed that *Agnivesa's* compilation gradually superseded the compilations of the others. At present, fragments only exist of those compilations. *

* The passage in *Charaka*, where these compilations are spoken of, is highly characteristic. Vide Verses 29—39, Lesson I, *Sutrasthána*.

The lectures of *Punarvasu* were probably collected together by his disciples. They must have been in prose. Yet *Charaka*, who professes to have only revised the earlier work, gives us a version which consists of both prose and verse. *Charaka*, indeed, calls the work as *Agnivesa s*. Each lesson or chapter ends with a colophon stating—"thus ends lesson—(here occurs the number), named——(here occurs the name), in the Division called——(here the Division is named), *of the treatise of Agnivesa*, as revised by *Charaka*." The probable solution is that *Punarvasu's* lectures were collected and arranged by *Agnivesa* who accordingly, came to be viewed as the author of the treatise which *Charaka* subsequently revised. Whoever was the author or, rather, compiler, the treatise consists of questions put by *Agnivesa* and others, and the answers thereto of *Punarvasu*. Some other *Rishis* than the six disciples of *Punarvasu* are mentioned as taking part in the discussions. But *Punarvasu's* answers are always recorded as the final deliverances on the topics. Wherever verses are introduced, they are referred to by *Charaka* as those of the original work. The passages in prose seem to be abridgments of the matter occurring in the earlier treatise. That treatise could not really be in the form of lectures. It was, on the other hand, a systematic work composed, as most works of ancient India were, in the form of questions and answers. Almost all the answers are embodied in aphorisms that are often exceedingly terse. The truth is, these aphorisms constitute only heads of discourses. They are for the use of the preceptor in the lecture hall. The learning and experience of the preceptor enable him to dwell largely on them for assisting the comprehension of the pupils.

Agnivesa's work, or rather *Charaka's* (as it is known to us), though valued by Hindu physicians for its therapeutical portion (चरकस्तु चिकित्सिते), is in reality a vast and valuable repertory on a variety of subjects of the utmost importance to man. Predestinarianism and its bearing on disease and treatment, the nature of the Soul, what is meant by its birth,

rebirth and Emancipation, the means by which Emancipation may be achieved, the hundred and fifty foremost things of their respective classes, what acts a man should do and what acts he should avoid, the different kinds of mind, the qualifications of a preceptor, those of a pupil, the characteristics of the treatise to be taken up for study, medical consultations, the outlines of logic or dialectics, the duties of preceptors, the duties of pupils, the requirements of the sick room, those of the lying-in-room, and those of successful treatment, the causes of the destruction of cities and populous areas, dreams that prognosticate death, indications of the near approach of death, &c., &c. are a few only of the topics treated of in the work that goes by *Charaka's* name. The topics may not be closely connected with one another or even directly connected with Medical Science as it is now understood. But then it is the method of the *Rishis*. It can scarcely be justified upon any consideration. As to the aphoristic way of their deliverances, much may be said in its favour. The fact is, the *Rishis* were opposed to system-building before the collection of facts. They thought that the first step in building science consists in the collection of materials. They, therefore, set down their experiences of facts and the results of their reasoning without much attention to rigid principles of classification. Lord Bacon speaks of these efforts of the ancients in terms of praise. "Another error" says Bacon, "is "the over easy and peremptory reduction of knowledge into "arts and methods; from which time commonly sciences "receive small or no augmentation. But as young men, when "they knit and shape perfectly, do seldom grow to a farther "stature, so knowledge while it is in aphorisms and observa-"tions, it is in growth; but when it once is comprehended in "exact methods, it may perchance be farther polished and "illustrated, and accommodated for use and practice; but it "increaseth no more in bulk and substance."

Charaka divides his work into eight divisions or books. These are 1. *Sutra* or *Sloka*, 2. *Nidána*, 3. *Vimána*, 4. *Sárira*

5. *Indriya*, 6. *Chikitsá*, 7. *Kalpa*, and 8. *Siddhi* The first comprises thirty lessons or chapters ; the second, the third, and the fourth, each comprises eight lessons ; the fifth, twelve lessons ; the sixth, thirty lessons ; the seventh and the eighth each, twelve lessons. Some idea may be formed of the value of the work from the details of the thirty lessons of the first division. The first four of these thirty lessons have drugs for their topic ; the second four treat of the rules about the preservation of health ; the third four deal with what should be done and what should be avoided or abstained from ; the fourth four treat of the mode of administering remedial agents ; the fifth four treat of diseases in especial ; the sixth four treat of the application of drugs to diseases : the seventh four deal with the ascertainment of food and drink ; the two last treat of the life-breaths and the ducts of the body, as also of the accomplishments of physicians.

After *Charaka's* compilation came another of great fame. It goes by the name of *Susruta*. The principal subject treated in *Susruta's* great work is Surgery and Surgical Diseases. *Susruta* is regarded as a pupil of *Divodása*, a king of Benares, who was believed to have been an incarnation of the celestial physican, *Dhanwantari*, who had discovered the elixir that prevents death. Modern scholars may regard *Susruta's* work to be as desultory in arrangement as Charak's ; but there can be no doubt that many valuable truths occur in it bearing upon Surgical Diseases in general and the employment of Surgical means for the alleviation of pain. In one department, *viz.*, Midwifery, the world has advanced very little beyond the stage to which this branch of Medical Science was carried in *Susruta's* times.

It is curious that *Susruta* also divides his work into eight books, *viz*. 1. *Salya*, 2. *Sálakya*, 3. *Káyachikitsá*, 4. *Bhutavidyá* 5. *Kaumárabhritya*, 6. *Agada tantra*, 7. *Rasáyana tantra* and 8. *Vájikarana-tantra*. The first deals with the extraction of oreign substances from the body, the opening of boils, &c.,

by instruments, alkaline ashes, caustics, fire, &c.; the second treats of diseases of those limbs of the body which are above the shoulders, *viz.*, ears, eyes, face, nose, &c.; the third treats of such diseases as affect the entire body, *viz.*, Fever, Diarrhœa Hemorrhage, Inflammations, Insanity, Epilepsy, Leprosy, Diabetes, &c., the fourth deals with the alleviation, by propitiatory rites, of diseases caused by the anger of the deities, *Asuras*, *Gandharvas*, *Yakshas*, *Rakshasas*, &c., sacrifices, &c.; the fifth treats of the diseases of infants, the qualifications of nurses, the correction of the faults of milk, &c.; the sixth has for its topic the antidotes of animal poison, &c.; the seventh deals with the means of promoting longevity, intelligence, strength, &c., and the eighth treats of Aphrodisiacs.

The works of *Charaka* and *Susruta* are regarded as very ancient. It is impossible to ascertain their age. No guess even can be made. Charaka, in particular, is regarded as a Rishi. He is looked upon as having preceded *Susruta* in point of time. The question can hardly be regarded as settled. One thing, however, is certain. When *Charaka's* work was compiled, Hindu physicians were already divided into two classes, *viz.*, *Káya-chikitsakas* or Physicians proper, and *Salya-chikitsakas* or Surgeons. The latter were also known by the náme of *Dhanwantariya Sampradáya*, or followers of *Dhanwantari*. In diseases in which Surgical aid is necessary, *Charak* may be seen to refer the reader to Surgeons. The comprehensive character and superior merits of both the works led succeeding writers and practitioners to regard them as of divine origin and, therefore, beyond the criticism of man. They did not venture to add to or improve the deliverances of *Charaka* and *Susruta* on the general principles of medicine and Pathology. What they did was to explain the ancient texts and dilate upon them, as also to make a clearer arrangement of the matter for convenience of study.

Among later compilers of medical treatises occur many distinguished names. Four principal compilations, however,

are much valued. These are *Ashtángahridaya-samhitá*, *Nidána*, *Chakradatta-sangraha* and *Bhávaprakása.* In the first, which was compiled by Singha Gupta Sena Vágbhata, the matter is principally taken from *Charaka* and *Susruta.* It is written in a clear style. Many things left obscure by former writers have been explained. The arrangement is certainly good. Practitioners of Hindu Medicine always name Vágbhata as an authority next to *Charaka* and *Susruta.*

After Vagbhata's work should be named *Nidána* and *Chakradatta-sangraha.* The first is a concise compilation on the causes, symptoms, and treatment of diseases. The matter is taken wholly from *Charaka* and *Susruta.* It is an excellent abridgement of everything useful in the older works, and has for a long time been in the hands of Medical Students in India. The authorship is attributed to *Mádhavakara* who is supposed to have belonged to the *Vaidya* caste. His father's name is said to have been *Indrakara.* Another opinion recently broached and which seems to be supported by evidence that cannot be easily rejected, is that the work was compiled by that Mádhava who is known by other appellations, *viz.*, *Sáyana* and *Bháratitirtha Swámi*, the great commentator of the Vedas. Whatever be the evidence in support of the latter view, the question must still be regarded as open. Whoever was the real author, the compilation possesses such merits that there is no doubt it will maintain its position as long as the Hindu System of Medicine will maintain its ground. The aphorisms of *Nidána* are committed to memory. There is an excellent commentary of *Nidána*, the authorship of which is attributed to *Vijaya Rakshitá.* It is said that *Vijay* died after having commented on the disease called *Asmari* or calculi. The commentary was completed by his disciple, *Srikantha.* There is a verse, the authorship of which is unknown, which fairly sums up the merits of the four principal treatises on Hindu Medicine. It runs thus;

निदाने माधवः श्रेष्ठः सूत्रस्थाने च वाग्भटः ।
शारीरे सुश्रुतः श्रेष्ठश्चरकस्तु चिकित्सिते ॥

meaning that "*in Nidána* (or the causes of diseases), *Mádhava* is the foremost (authority); *in Sutra* (aphoristic enunciation of the general principles of pathology, etc.,) *Vágbhata* is the foremost ; *in Sárira* (Anatomy), *Susruta* is the foremost; and *Charaka* is the foremost *in Chikitsá* (Treatment)". This estimate fairly accords with received opinion.

Chakradatta-sangraha, as the name implies, is a compilation by *Chakrapánidatta*. He has written a very superior commentary on *Charaka*. He was probably of Bengal. There are passages in his commentary which would favour this supposition. In his explanations of the plants mentioned by *Charaka*, he sometimes gives the names that are current in Bengal. "*Iti Bangiyáh*" (thus the people of Bengal) occurs more frequently than "*iti Pratichyáh*" (thus those of the west.) *Chakrapáni's Sangraha* is looked upon as a companion volume to *Nidána*. Diseases are arranged in it in the same order as in *Nidana*, and their treatment is described in detail. Vegetable drugs are mentioned. Among minerals, only mercury is named. There is no mension of opium. Hence it is supposed that both *Nidána* and *Chakrapani's Sangraha* were composed before the introduction of that drug into India by the Mussalmans.

Bhávaprakása is, in point of time, later than *Chakrapáni's Sangraha*. It is a very useful and comprehensive treatise. The Authorship is ascribed to *Bháva Misra*. Though based upon the works of preceding authors, yet it gives much additional information about the properties of drugs. Some new drugs also are mentioned, and some new diseases. Syphilis, for example, is noticed under the name of *Firingi-roga* or the disease introduced into India by the Firingis, a corruption of the word Franks by which appellation the Pourtuguese adventurers came to be known in this country. Opium is mentioned among drugs, as also almost all the minerals that are now used in practice. *Bhávaprakasa* appears to have been compiled in the sixteenth century. It must, therefore, be more than 300 years old.

Apart from these works of world-wide fame, it should be mentioned that there is a vast body of Medical Literature in India about which very little is known to European Scholars in general. The fact is, practitioners of medicine in this country have for ages derived the knowledge of their Science and Art not in public Schools or Colleges but from individual professors whose learning and success came to be acknowledged in the places where they practised. Knowledge in this country has never been bartered for money. The sale of knowledge has been condemned by the Hindu Scriptures. Amongst European authors, Lord Bacon inveighs against the practice of making knowledge "a shop for profit, or sale." According to him, it should be "a rich storehouse for the glory of the Creator, and the relief of man's estate." He who has acquired proficiency in any branch of knowledge is bound to impart it to deserving pupils who wish to master it. Professors have not only to teach but even to feed and shelter their pupils as long as the latter stay with them. The rich and well-to-do of the land always do their best to support the learned who are engaged in teaching. For all that, learned men in India are for the most part poor. Their earnings are swallowed up in discharging the sacred duty of teaching others what they know. It is no wonder, therefore, that when a Medical Practitioner succeeded in acquiring a reputation for learning and skill, pupils flocked to him from different quarters for obtaining the benefit of his instructions. Even clinics were not forgotten, for the more advanced pupils used to accompany the professor in his round of visits for observing the actual phenomena of disease and practically studying both diagnosis and prognosis. The advantage was not wholly on the side of the pupils, for the professor also was benefitted considerably by the pupils he fed and taught. In India the physician has always been his own apothecary. In the collection and preparation of drugs, therefore, which often require considerable labour, the master derived valuable assistance from his students. There are medicines in the

Hindu Pharmacopœia which require, for their efficient preparation, to be kept on the fire for days together under constant and careful supervision. A professor in the enjoyment of a large practice could scarcely attend to the Pharmaceutical portion of his duties. His pupils, therefore, were always of great help to him.

Almost every Medical Professor of repute having pupils to teach had to compile works, more or less abridged, for his own use in the lecture hall. Very often these works consisted of short heads of discourses, which were of great help to him in the elaboration of his lectures. It is natural that he should, while discoursing on any particular topic, give to his pupils the results of his own experience, in addition to what has been said in well-known works. An ambitious pupil would reproduce the lectures at first for his own immediate benefit. In time when he would himself set as a Pracitioner and Teacher, the notes of his school days would necessarily be of great value to him. When according to this practice, all the great Professors of the Healing Art had to compose works more or less pretentious, the fame of particular compilations would spread beyond the the limits of the places where the authors practised and taught. Preserved with care, these would, in time, become even classical. It is no exaggeration to say that if works written on Hindu Medicine since the days of *Charaka* and *Susruta* could be collected, the entire volume of Indo-Sanskrit Medical Literature would by no means be less than that of the Medical Literature of any civilised country of modern times.

There is one feature of the cultivation of Hindu Medicine to which attention should be particularly drawn. India is a country of castes and guilds. *Charaka* says that the Science of life should be studied by *Bráhmans, Kshatriyas,* and *Vaisyas. Bráhmans* should learn it for doing good to all creatures : *Kshatriyas* should learn it for self-preservation ; *Vaisyas* should learn it for gain (or practic as a profession). In general, all may study it for the acquisition of religious

merit, wealth, and pleasure. (*Sutrasthána*, Lesson XXX) in course of time, however, the study and practice of medicine, like every other occupation, came to be confined to a particular caste, *viz.*, the *Vaidyas*,—an honorific epithet meaning *students of the Veda, viz.*, of the *Ayurveda*. Abundant evidences occur of the *Vaidyas* having been always a literate caste. Science has recognised the principle of heredity as one of the most powerful factors in the communication of both intelligence and skill in every craft. The faculties, again, of instruction, where the teacher is a father, an uncle, or an elder brother, and the pupil a son, a nephew, a younger brother, or any other loved relative, are simply abundant. The pupil resides with the instructor. He receives a training that is both theoretical and practical. The absence of hospitals and infirmaries is, as already said, no bar to clinical study, for the student accompanies the teacher to the bedside of the latter's patients. Hindu Pharmacopœia depends very largely on herbs and plants. In the absence of a knowledge of scientific botany, the identification of these is always attended with difficulty. In the case of pupils belonging to the family of the teacher and residing with him in the same premises, the facilities are very ample of acquiring a thorough practical knowledge of herbs and plants. It is true that students unconnected in blood with the preceptor also take up their residence with him and are for all purposes regarded as members of his family. Yet the preceptor, whatever the measure of his impartiality. naturally feels a greater affection for the children of his own family than for students that are strangers to him in blood. The natural desire, again, of preserving the superiority of his own family would often induce even an honest preceptor to take greater care of pupils connected with him by birth and blood than of those that are not so connected. Speaking of Bengal in particular, it is this circumstance that accounts for the existence, in some districts, of a few medical families of great reputation. These families have for generations practised

the Healing Art with success. The compiler of this brief work on Hindu Medicine has the honour to belong to such a family. He is of the *Vaidya* caste. Almost all his ancestors were practitioners whose fame had spread all over the country. Many of them were holders of the highest titles of honour known to the profession.

I have briefly adverted to the facilities that have always existed for the study of Hindu Medicine. The absence of Colleges and Hospitals has never been felt in consequence of the circumstances I have mentioned. The difficulties, however, of the study are many. These were, down to a very recent period, principally founded upon the scarcity of Medical Books. Speaking, in the forties, of the absence of Medical Practitioners of note and the lamentable state of depression to which the practice of Hindu Medicine had been reduced by a variety of causes operating together, Dr. T. A. Wise, of the Bengal Medical Service, remarked, in the introduction to his valuable *Commentary on Hindu Medicine*, as follows :—"A very few practitioners may still be found in the neighbourhood of cities, in the service of rich individuals in whose families the ancient treatises of their forefathers are studied, and transmitted from generation to generation. I have had the happiness of knowing such a family of hereditary physicians, rich, independent, and much respected. Among such, the ancient Medical Works are so highly valued that the influence of station, rank, and money, will often be ineffectually exerted in procuring these manuscripts. In some cases, it is even difficult to obtain permission to copy such works, at the owner's house ; from a belief that all the good to be derived from their possession, which God had bestowed on the individual and his family, would vanish on the work being sold, or even the precepts communicated to unauthorised hands." This is, no doubt, a coloured picture of the state of things that existed, and contains some misconceptions from which few Englishmen dealing with matters of this kind can possibly be free. Yet the allegations about

the difficulty of procuring books are, in the main, not incorrect. The fact is, printing was unknown to the Hindus. It is one of those blessings which has followed the British occupation of the country. In former times, a student desirous of studying any branch of knowledge had to copy out his books either himself or employ a copyist for the purpose. This meant an appalling measure of drudgery, a frightful loss of time, or a considerable measure of expense. Even after the introduction of printing into India, considerable reluctance was manifested by the people towards printing their sacred literature. The *Bráhmans*, in particular, set their faces against the multiplication of copies of almost every work of a sacred or 'quasi-sacred' character. That reluctance arose not from a belief, as Dr. Wise understood, that the good to be derived from their possession would vanish on the work being sold, but from the conviction that a multiplication of copies would expose the precepts of Science to every eye to the detriment of Science itself. Rightly or wrongly, the pofessors of every branch of learning held that the truths they taught were not suited to every understanding. A person of ordinary understanding, believing in the existence of a personal God whom he worships reverently with incense and flowers, is not fit to receive the highly philosophical ideas of Godhead which the *Vedánta* inculcates. A Vedántic Treatise will certainly confound the dearly cherished notions of such an individual and lead him either to doubt or even abandon his old faith without being able to at all comprehend the higher truths of religion with which he will be brought face to face while perusing such a work. Or, in all probability, he will discard the *Vedánta* itself as a false and highly atheistic philosophy fraught with every kind of mischief. In Charaka's great work the qualifications are elaborately laid down of a person that may be admitted as a student of Medical Science. Knowledge has its advantages as well as disadvantages. The possessors of knowledge in ancient India wished to guard against the disadvantages of the communication of knowledge. By

acquiring knowledge they incurred the obligation of imparting it to others free of all charges. While retaining a vivid consciousness of that obligation, they closely examined the characters of those who presented themselves before them in the guise of pupils. *Manu* has said,—

विद्ययैव समं कामं मर्त्तव्यं ब्रह्मवादिना ।
आपद्यपि हि घोरायां नत्वेनामिरिणे वपेत् ।

"An utterer of *Brahma* (meaning, a professor learned in the Vedas) should rather die with his knowledge than sow it in even the direst distress, on a soil that is barren." Legendary history abounds with instances of professors refusing to impart their Science to students whom they regarded unfit. The great master of the Science of Arms, *viz.*, *Ráma* of *Bhrigu's* race, refused to communicate the knowledge of the all-destructive and irresistible *Brahma* weapon to students other than *Bráhmans*. His great pupil, *Drona*, refused to teach students other than *Kshatriyas* of pure lineage. It was under the influence of such beliefs and examples that the professors of Medical Science refused to part with their treatises to persons other than those whom they regarded as deserving. To part with their treatises to foreigners, again, was held sinful. Unable to understand their feelings, Dr. Wise regarded the unwillingness he met with among Medical Professors to even allow copies to be taken of the works in their possession to a superstitious conviction that their science would cease to be useful if made public. People who taught students by dozens, meeting from even their own slender resources the expenses of their board and shelter, could not be open to a charge of the kind preferred against them by Dr. Wise.

Apart from the difficulty of commanding treatises and books for study, another difficulty that staggers the student or, rather, the young practitioner, is the infinite labour that is required in procuring the ingredients of medicines as also the costliness of those ingredients. There are medicines in the Hindu Pharmacopœia which are the result of collection of materials occupying several months. There are medicines,

again, which require such costly minerals as gold and silver in considerable quantities. I have already said that Hindu Physicians are their own Apothecaries. They have themselves to prepare the drugs they prescribe for their patients. Without a respectable stock of medicines of all kinds, no physician can be much useful within the field of his practice. Calcutta abounds with practitioners of Hindu Medicine. Without counting the quacks,—and their number is legion,—who have set themselves up as healers of disease without having read a page of the ancient or the modern treatises on Hindu Medicine, the number of even duly qualified practitioners is not inconsiderable. How many of them, however, have dispensaries containing even the principal medicines of our Pharmacopœia? The fact is, the majority of even qualified practitioners is poor. If they succeed in getting a wealthy patient, it is then only that from the sum received in advance they are enabled to prepare a particular medicine. Formerly wealthy men used to employ local practitioners to prepare, at their cost many valuable medicines which they gave away in charity to poor patients agreeably to the prescriptions of the attending physicians. The course of national charity having been diverted under the influence of Western ideas, that practice has been discontinued. Practitioners have now to depend upon their own means for preparation of the medicines which they have to prescribe. Young physicians, unless they succeed in obtaining well-to-do patients, are quite unable to meet the cost of such medicines. Here, again, a practitioner who belongs to the family of a physician of repute has a distinct advantage over one who is otherwise. He can command, for the purposes of his practice, all the medicines of Hindu Pharmacopœia, that are in the dispensary of his family. In consequence also of this facility which he enjoys, his practice extends rapidly. His earnings increase day by day, and he succeeds very soon in establishing a proper and well-furnished dispensary of his own if he chooses to set himself up in a new place.

While introducing his work entitled *Commentary on the Hindu System of Medicine*, in 1845, Dr. T. A. Wise observed,—"an accomplished scholar had, indeed, given an interesting account of Hindu opinions regarding certain diseases ;* a persevering traveller had afforded a sketch of certain opinions contained in the Medical *Shástras*, as translated into the Thibetan Language ; † an antiquarian and a distinguished physician had given some of their peculiar opinions, as found in the Medical Works of the south of India ;‡ and an able lecturer had combined all this information with important additions of his own ;$ but a comprehensive view of their system of medicine which it is the intention of the present work to supply, is still wanting to complete our information on the subject." Without at all under-rating the value of the labours of these scholars and physicians, and without at all depreciating the merits of Dr. Wise's publication, it may be safely said that no book has been written upon the lines followed by me in the present work. Dr. Udaya Chand Dutt's *Materia Medica of the Hindus* did much to supplement the labours of D. Wise, but what was needed for a fuller comprehension of Hindu Medicine as practised by its professors is a more systematic work than either Dr. Wise's or Dr. Dutt's. I have, in the following pages, endeavoured to achieve a desideratum that has been long felt. The present work is the first of its kind. For the first time a complete exposition is offered of what is contained in Hindu Medical Treatises about disease and its cure. There is nothing in the publications of Dr. Wise and Dr. Dutt that the reader will not find in the following pages. At the same time, there is much in this book which is not included in those works.

* Professor Wilson, Tran. Med. and Phy. Society, Calcutta, vol. I.

† Mr. Soma de Koros, Journal Asiatic Society, Calcutta, No. 37, January, 1835.

‡ Dr. Heyne's Tracts on India, and Ainslie's Materia Medica Indica, London.

$ Dr. Roylc on the Antiquity of Hindu Medicine, 1888.

As regards the following compilation, it should be stated that it is in effect a translation of a work written* by me in Bengali some years ago. That work has passed through several editions. This fact may be viewed as some evidence of its success. My endeavour has been to reproduce, in each chapter, the contents, in a condensed form, of larger works on Hindu Medicine. I have, in a few places, inserted the results of my own experience. The descriptions of the diseases have generally been taken from *Charaka* and many later works. In publishing the present work, which is in English, my object is to place before the English-speaking world, and particularly before physicians and surgeons practising the Western Method of medicine, the knowledge which the *Rishis* had of disease and its cure. I have named nearly all the important Scriptural Medicines upon which native physicians rely. Their ingredients, and the methods of their preparation have been explained in the second volume of this work. The labour I have bestowed on this brief exposition of Hindu Medicine as founded on ancient works and as practised by native physicians will be regarded as amply compensated if it succeeds in attracting the attention of those for whom it is intended.

I should here express my obligations to Pandit Kisori Mohan Ganguli, the learned English translator of *Mahábhárata* and *Charaka*. The value of the assistance received from him is known only to me. This book, perhaps, would not have been written but for the help derived from him.

CALCUTTA.
18-1, Lower Chitpur Road,
22nd May, 1919.

Kaviraj
Nagendra Nath Sen.

INTRODUCTION.

SECTION 1.

THEORY OF HEALTH AND DISEASE,

OR

THE GENERAL PRINCIPLES OF HINDU MEDICINE.

The theory of Health and Disease, as expounded in Hindu Medical Treatises, is easy to understand. A living creature is composed of soul, mind, and body. In the language of *Punarvasu*, "this trinity resteth on union like three sticks standing with one another's support." The compound is called *Purusha* or Being. It is this compound of soul, mind, and body that is the subject-matter of the Science of Life. The soul is regarded as immutable. It is incapable of being affected by anything. It is eternal. It is regarded as the witness, for it views all things without being itself affected by anything. The body, like all other material objects, has for its constituent elements the five primordial essences *viz.*, earth, water, fire, air, and ether. These exist in the shape of juices, blood, flesh, bones, adeps, marrow, semen, and *ojas*. United with the senses or the instruments by which the mind acts, the compound is called animate. Without them, it is inanimate.

Body and mind are the subjects to which Health and Disease inhere. When the constituent ingredients of the body are in their normal condition, the body is said to be in Health. When the functions of the mind are in their normal condition, the mind is said to be in Health. When the normal condition of both the body and the mind is disturbed, the result is Disease.

"Of all diseases, physical and mental," (to use the language of *Punarvasu*), "the causes, in brief, are three, *viz.*, adverse correlation, absence of correlation, and excessive correlation, of Time, Mind, and the objects of the senses.*" Time is of two kinds, *viz.*, that which we divide into seasons, months, fortnights, weeks, days, &c., and that which is concerned with the age of man and which we divide into infancy, youth, manhood and decrepitude. Time, mind, and the objects of the senses have relations with each other and one another. When the harmony of these relations is disturbed, the result is disease.* A person in a certain season or a certain age may do that with impunity which in another season or another age may be productive of harm. In this case there occurs an adverse correlation or excessive correlation between time and the objects of sense. The eye exists for seeing, the ear for hearing. If one, however, keeps one's eyes directed to gaudy or blazing colours for a long time, or hears loud and disagreeable noises for hours together, the result is injury to those organs of sense. There happens, in these cases, an excess of correlation between the eye or the ear and its object. If, again one keeps one's eyes continually shut, the result is a weakening of vision or an incapacity to bear the light. In such cases there is what we say an absence of correlation between the eye and its object. The mind by dwelling too long and too closely on a particular object, may become deranged. This would be called an instance of excess of correlation between the mind and object. Thus, in respect of time, of mind, and of the objects of the senses, excess of correlation, or the entire absence of correlation, or adverse correlation, are causes of disease both mental and bodily. Fault of judgment or understanding is the sole cause

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* As this is a very important aphorism and is regarded as an exhaustive enumeration of the causes of disease, I give the original. It is—

कालबुद्धीन्द्रियार्थानां योगो मिथ्या न चाति च ।
द्वयाश्रयाणां व्याधीनां त्रिविधो हेतुसंग्रहः ॥

of these abnormal correlations. Soundness of the understanding keeps them at a distance.

The human body is supposed by Hindu Physicians to have three marked states due to three different kinds of forces. These are called *Báyú*, *Pitta*, and *Kafa*. These when disturbed, cause diseases. They are called *doshas* or Faults, because they are capable of vitiation, and, when vitiated, they vitiate the other ingredients of the body. The attributes ascribed to *Báyú* are dryness, lightness, clearness, coolness, motion, and formlessness. The indications of its abnormal functions, as it exists in the different limbs of the body, are these: falling out, displacement, extension or enlargement, and bursting of limbs, cheerlessness, joy, thirst, tremours, pain in the whole body, twitching, piercing pains (as if caused by needles), inflammation, painful sensation as if caused by the limb (that is its seat) being tightly bound with cords, fractures, roughness of the skin, hardness of the limbs, heaviness of the limbs, absence of activity, perforations in the limbs, redness of complexion, astringent taste in the mouth, tastelessness in the mouth, severe pains of a local character, swelling, sleep, contractions (of skin, muscles, nerves, &c.) and numbness or paralysis of limbs. When a disease presents these or any of these indications, the physician assigns it to the action of the disturbed *Báyú*.

Diseases of the *Báyú* are treated with the aid of medicines that are sweet, or sour, or saline, or those that are cooling and warm. Settling also the measure and the time, the other expedients employed are the administration of *Sweda* (appliances for producing perspiration), of oils, enemata both dry and oily, cerebral purgatives, proper diet; rubbing medicated oils, application of unguents, baths including the pouring and sprinkling of medicated waters upon the body, and other expedients that are known to alleviate the *Báyú*. Among those, the use of enemata of both kinds, *viz.*, dry and oily, is regarded by the physician as the foremost of all expedients in treating of diseases of the *Báyú*. Enemata of

both kinds, entering or affecting, at the very outset, that part of the stomach where digestion goes on, tears up the very roots of that *Báyú* which generates disorders. The *Báyú* being subjugated there, the diverse diseases generated in diverse parts of the body by the disordered *Báyú*, become allayed even as when the root of a large tree is cut off, the trunk and branch and twigs, and flowers, and fruits, and leaves, necessarily wither and meet with destruction.

The attributes of the *Pitta* by itself are heat, keenness, lightness, and slight oiliness. In colour it is not white. Its scent is like that of raw meat. Its taste is twofold, *viz.*, bitter and sour. In consequence of the true or unmodified nature of *Pitta* by itself being so, the indications of its functions, when it is in a disturbed or excited condition, are these: penetrating into those parts of the body that constitute its seats, the effects it produces are burning, warmth, suppuration, sweat, impurities, gangrenous ulcerations, secretions, and redness of complexion.

When these or any of these indications are manifested, the physician ascribes the disease to the excitement or aggravation of the *Pitta*.

Diseases caused by disorders of the *Pitta* are treated by the administration of such remedies as are sweet, or bitter, or astringent in taste; or, as are cooling. In treating them the aid should be taken of oils, purgatives, unguents, fomentations, medicated oils for rubbing, baths, and similar other means.

Physicians regard purgatives as the foremost of all agents in the treatment of diseases of the *Pitta*. Purgatives, entering at first that part of the stomach which holds the undigested food, destroy the root of that *Pitta* which causes the disorders. The *Pitta* being subjugated there, the diseases brought about by its excitement or aggravation in diverse parts of the body, become allayed. As when a fire within a chamber is put out, the fire-chamber itself becomes cool, even so the excited *Pitta* is allayed when its origin is removed.

The attributes or indications of Phlegm by itself are whiteness, coldness, heaviness, oiliness, sweetness, firmness, sliminess, and softness like that of good earth. In consequence of its being so, the indications of its excited state are as follows : entering those parts of the body that are its seats, it produces whiteness of complexion, coldness, itching, dulness, heaviness, oiliness, loss of sensation or paralysis, sleep, impure secretions, excrescences, a sensation of tightness as if bound with cords, sense of sweetness in the mouth, and procrastination in respect of work. When diseases manifest these or any of these symptoms, the physician arrtibutes them to excited or aggravated Phlegm.

Diseases caused by disorders of the Phlegm should be treated with such remedies as are pungent, bitter, astringent, keen, warm and dry.

In treating them the aid should be taken of *Swedana* (or methods for producing perspiration), of emetics, of errhines, of physical exercise, and of similar other operations that are destructive of Phlegm. Among all these, physicians regard the application of purgatives, after settling the measure or dose and the times thereof, as the foremost in point of efficacy. Purgatives, entering at first the stomach which contains undigested food, destroy the root of that Phlegm which causes the disease. The Phlegm being subjugated there, the diseases brought about by its excitement in diverse parts of the body, become allayed. "As paddy and barley and other crops", says *Punarvasu*, "are dried up when the water collected in the field runs away upon the ridges enclosing it being broken, even so diseases caused by Phlegm are destroyed upon the root of the Phlegm being thus destroyed."

It is scarcely necessary to state that Wind, Bile, and Phlegm, are the three things that should be carefully understood before the Hindu System of Medicine can be understood. To adopt the language of a writer well acquainted with the subject, "every science must have its technical

terms. In the selection of these, however, care should be taken to avoid words which in common use have other meanings. Unfortunately, the framers of the Hindu System of Medicine did not take this care. The three words they chose had and have other significations. Hence these have been very much misunderstood. Wind is not the air or atmosphere we breathe ; Bile is not the secretion of the liver that helps digestion ; and Phlegm does not mean the secretions that persons afflicted with catarrh throw out. They are, on the other hand, technical terms that imply certain states of the physical constitution. Certain operations in healthy and unhealthy bodies are attributed to the agency of certain forces in their normal and abnormal states. The belief in the existence of those forces is no more unscientific than the belief in gravitation as a force residing in solid substances. Gravitation, apart from the fact of the falling down of solid bodies is no longer supposed to mean anything. Yet there is a convenience in speaking of gravitation as a force. After the same manner, certain groups of physical phenomena are ascribed to the existence and action of certain forces called Wind, Bile and Phlegm. As forces, one may not know anything more of them than the phenomena they display. Yet in conceiving of their existence there can be no particular inconvenience. To say that the Hindu System of Medicine is unscientific in consequence of its reliance on this trinity of causes with respect to both health and disease, can proceed only from a misapprehension of the true import of the terms employed."

The respective divisions of the body that constitute the seats of the Three Faults, (*vis.*, Wind, Bile and Phlegm), are these :

The hypogastric or pubic region, the place where the fæces collect, the regions about the loins, the thighs, the feet, and the bones, are the seats of the Wind. That portion of the stomach where digestion goes on is regarded as of all places the particular seat of the Wind.

Sweat, the thorax, saliva, blood, and that portion of the stomach where undigested food remains, are the seats of the Bile. The last is especially the seat of Bile.

The thorax, the head, the throat, all the joints, that portion of the stomach which holds the undigested food, and thorax is especially the seat of Phlegm.

It should be noted that Wind, Bile and Phlegm wander over every part of the body. Excited or unexcited, they produce evil or good consequences in every part of the body. In their normal or unexcited state they produce beneficial results, such as growth, strength, good complexion, clearness of the senses, &c. In fact, they cause all the functions of the body to go on. When not in their normal condition they produce evil results called disease.

Diseases are classified in various ways. I have already adverted to the twofold classification, *viz.*, Mental and Bodily, Those appertaining to the Mind, such as Insanity and the rest, are Mental ; while those that appertain to the Body, such as fever and the rest, are Bodily.

Another twofold classification is Accidental and Constitutional. The immediate causes of Accidental Diseases are wounds inflicted by nails, or teeth, or falls, incantations, curses of men possessed of ascetic puissance, assaults of evil spirits, acts of violence done with weapons, &c., binding, pressure, cords, burns, lightning-strokes, and assaults of other physical agents. Of all Constitutional Diseases the causes are disorders of Wind, Bile, and Phlegm. Accidental Diseases arise at first from wounds, &c., which afterwards excite the Wind, the Bile, and the Phlegm. Constitutional Diseases, on the other hand, arise at once from disorders of Wind, Bile, and Phlegm, therefore, lie at the roots of both Accidental and Constitutional Diseases. There is this difference : as regards the former, such excitement is the result of injuries or acts of violence ; while as regards the latter, it is due to other causes.

Diseases, again are sometimes classed under four heads, *viz.* 1. Accidental, 2. those born of Wind, 3. those born of

Bile, and 4. those born of Phlegm. Though divided into four classes, their character as disease is of one kind, for the common element of pain is present in all of them.

From the stand-point of curability, diseases are classed as 1. Easily curable, 2. those that are curable with difficulty and 3 those that are incurable. Incurable diseases, again, are classed under two heads, *viz.*, those that are capable of being suppressed, and those that have no treatment.

Some happy observations occur in *Charaka* on the subject of treatment which deserve to be quoted. "The disease should first be carefully ascertained. After this, the medicine to be applied should be carefully selected. Subsequent to this, the physician should, with full knowledge of consequences, commence the treatment. The physician who, without carefully ascertaining the disease, commences its tereatment, seldom meets with success even if he be well conversant with medicicines aud the methods of their application. The physician who is well conversant with the features of disease, who has a thorough acquaintance with all medicines, and who has knowledge of the considerations dependant upon time and place, achieves success."

The course that is adopted for restoring the lost harmony of the ingredients of the body is called Treatment. Treatment is regarded as dependant on four things. These are 1. Physician, 2. Drugs, 3. Nurse, 4. Patient. The physician should have a thorough knowledge of the scriptures and treatises bearing on his science. He should have experience of actual results, besides cleverness or resourcefulness, and purity of both body and mind. Abundance of virtue, adaptability to the disease under treatment, capacity of being used in diverse ways, and undeterioration, are the four attributes of a drug upon which the physician can rely. Knowledge of the manner in which drugs should be prepared or compounded for administration, cleverness, devotedness to the patient, and purity of both body and mind, are the four attributes of a good nurse. Memory, obedience to the

directions given by the physician, fearlessness, and communicativeness with respect to all that is experienced internally, and all that is done by him during the intervals of the physician's visits, should be the qualifications of the patient. Success of treatment depends upon these. In this aggregate of four, the physician is of course, the chief cause of success, since, as *Charaka* says, "he is the ascertainer of the character of the disease, the director of all that the patient and the nurse should do, and the minister of the remedies that bring about the cure. As in the act of cooking, a vessel, fuel, and fire are means in the hands of the cook ; as a field, an army, weapons are means in the warrior's hands for achieving a victory in battle ; even so the patient, the nurse, and drugs are objects that are regarded as the physician's means in the matter of achieving a cure. In the act of treatment, the physician is regarded as the chief cause. Like clay, stick, wheel, thread, &c., in the absence of the potter, failing to produce anything by their combination, the three others, *viz.*, drugs, nurse, and patient, cannot work out a cure in the absence of the physician. In the matter of the most difficult diseases disappearing like the vapoury forms in the welkin, and of others capable of ready cure but aggravating within the shortest time, the sole cause is a competent or an incompetent physician, the other three of the tale of four being present in both cases. Even death (without treatment) is preferable to treatment made by an ignorant and incompetent person. An ignorant physician proceeds in the treatment of disease like a boat tossed by the wind or like a blind man who, having no knowledge of the ground over which he walks, gropes fearfully along, always stretching out his arms. That physician who possesses these six qualifications, *viz.*, knowledge (of the Scriptures bearing on the Science of Life), faculty of reasoning or drawing inferences from established propositions, conversance with other branches of knowledge, memory, an aptitude for treating disease, and repeated experience of treatment, can

accomplish every thing in his line. The scriptures are as light for discovering objects. His inner understanding is like the eye. The physician, by undertaking to treat disease after having properly equipt himself with these two, incurs no blame."

SECTION II.

INGREDIENTS AND CLASSIFICATION OF HINDU MEDICINES.

Hindu medicines either consist of or are manufactured from three kinds of substances, *viz.*, mineral, vegetable, and animal. Amongst minerals may be mentioned, in brief, diamond, emerald, and other gems ; gold, silver, iron, lead, and other metals ; realgar, orpiment, sulphur, mercury, &c., and various sorts of earths, including salts. Vegetables are classed under four heads, *viz.*, *Vanaspati*, *Virudh*, *Vánaspatya*, and *Oshadhi.* Those vegetables which produce fruits without putting forth flowers are called *Vanaspati.* Those which produce both fruits and flowers, are called *Vánaspatya.* Those which creep or, as they grow, are supported by other plants, are called *Virudh.* They are otherwise known by the names of *Pratánavati* and *Valli.* Those which perish after the ripening of their fruits are called *Oshadhi.* All deciduous herbs and plants fall within this class. Animals fall within four classes, *viz.*, *Jaráyuja*, *Andaja*, *Swedaja*, and *Udbhijja.* By *Jaráyuja* is meant all viviparous animals or mammals. *Andaja* or egg-born include all oviparous ones. By *Swedaja* or filth-born are meant all worms and insects that are born from filth or animal excretions, as also diverse kinds of rotten substances. By *Udbhijja* or tree-born

are meant those kinds of insects which are supposed to be born of vegetable substances, or which take their birth underground and spring upwards after birth.

The above is *Charaka's* classification. *Susruta* divides medicines into two principal classes, *viz.*, *Párthiva* or relating to the Earth, in the sense of being material objects, and *Kálakrita, i. e.*, produced by *Kála* or time. The latter includes such natural agents as air, sunshine, shade, moon-light, darkness, cold, heat, day, night, lunations, months, seasons, and the like. These affect the *dhátus* or ingredients of the body. When a derangement occurs among the *dhátus*, the result is disease. The natural agents mentioned by restoring harmony to the deranged *dhátus*, often bring about a cure, without the aid of medicines falling under the first head.

The minerals which enter into the composition of medicines are classed under five heads. These are 1. *Rasa* or mercury, 2. *Uparasa* or metallic ores and various kinds of earth, 3. *Dhátu* or metals, 4. *Lavana* or salts, and 5. *Ratna* or precious stones.

As *Rasa* does not include any other mineral than mercury, the latter forms a class by itself.

The *Uparasas* are sulphur, talc or mica, two varieties of Iron pyrites called *Suvarnamákshika* and *Táramákshika*, loadstone or magnet, arsenic, white arsenic orpiment, realgar, sulphate of copper, sulphate of iron, cinnabar, minium or red lead, sulphuret of lead, calamine, *Silájatu* (a bituminous substance containing iron, said to be exuded by rocks), alum, borax, chalk, dalcined shells, red ochre (a variety of red mountain earth, called *Gairika* in Sanskrit), *Kankushta* (a sort of mountain earth), *Sauráshtri* (a sort of fragrant earth said to be brought from the country about Surat), *Sarkara* (sand), lime, &c.

The *dhátus* mentioned in Hindu Pharmacopœa are gold, silver, copper, tin, zinc, lead, iron, galena, bell-metal, brass &c.

The *Lavanas* or salts, as mentioned by *Susruta*, are of eight varieties. These are 1. *Saindhava*, 2. *Sámudra*, 3. *Vit*, 4. *Sauvarchala*, 5. *Romaka*, 6. *Audbhida*, 7. *Gutiká*, and 8. *Pángsuja* otherwise called *Ushásuta*. The first five generally go by the name of *Panchalavana* and often occur in combinations. The three remaining varieties are used very rarely. *Saindhava* means born in Sindh or the country about the Indus. The name is applied to rock-salt, three varieties of which are known, *viz.*, white, red, and crystalline. The last, when pure and white, is used for medicinal purposes. For alimentary purposes also it is preferred by the orthodox classes to all other varieties of salt. It is supposed to be digestive, appetizing, and agreeable, and is prescribed in various abdominal diseases such as dyspepsia. *Sámudra* means born of the sea. The term is applied to sun-dried sea-salt manufactured in almost every part of the eastern sea-coast of India. It is a little bitter in taste and has laxative properties. Orthodox Hindus, who have a prejudice against ship-borne salt, use it for alimentary purposes like rock-salt. Indeed, *Sámudra* salt and rock-salt have many properties in common. *Vit* salt, otherwise called *Kálánimak* or black salt occurs in dark reddish granules of a shining hue resembling powdered lac. It has a mild, saline, and nauseous taste. Its smell is disagreeable. It is prescribed in enlarged spleen, dyspepsia, indigestion, and bowel-complaints in general. *Sauvarchala*, otherwise called *Sanchál*, is used as a substitute for *Vit*. In some parts of India it is called by the name of *Kálánimak* or black salt. It is aromatic, agreeable to the taste, and digestive. It is a dark-coloured salt, obtained by dissolving common salt in a solution of *Sájimáti* (crude soda). It contains chloride of sodium, sulphate of soda, caustic soda, and some sulphate of sodium. *Sauvarchala* is not obtainable in the ordinary drug shops of Calcutta. Sometimes a crystaline form of rock-salt is used in Bengal as a substitute for *Sauvarchala*. *Romaka* is the best and purest of

evaporated salts. It is otherwise called *Sákambari* and is obtained from the Sambar lake in Rajputana. The salt water of the lake is allowed to evaporate. The residue or deposit in the vessel assumes the form of clear rhomboidal crystals. It has a pungent taste, and laxative and diuretic virtues besides the ordinary properties of salt. The name *Romaka* is supposed to be derived from a river called *Rumá*. *Audbhida* is produced, as the name implies, from the earth. It is an efflorescence on what are called *reh* lands. It contains sulphate of soda with a little chloride of sodium, and is bitter alkaline, pungent, disagreeable in taste. It occurs in abundance in some parts of the Punjab. The soil which produces this salt is utterly unfit for cultivation. *Gutiká*, mentioned by *Susruta* and some latter writers, is a kind of boiled salt. It is so called in consequence of its assuming a hard nodular shape from boiling. *Susruta* describes it as stomachic, laxative, and digestive. *Pángsuja* literally implies obtained from saline dust. Common salt, manufactured from saline earth, is so named. To these eight varieties of salt mentioned by *Susruta*, should be added *Yavakshára* or impure carbonate of potash, *Sarjjikshára* or impure carbonate of soda, *Sarvakshára* or mixed ashes of several plants, *Narasára* or chloride of ammonia, *Sorâha* or nitrate of potash, and *Tankana* or borax. There are many medicines which are composed of these salts. They are administered in dyspepsia, indigestion, enlarged spleen, and abdominal tumours.

The varieties of *Ratna*, or precious stones, that enter into the composition of remedial agents are 1. Hiraka or diamond, 2. *Garutmat* or emerald, 3. *Pushparága* or topaz 4. *Mánikya* or ruby, 5. *Indranila* or sapphire, 9. *Gomeda* (a yellow gem of the colour of fat), 7. *Vaidurya* or lapis lazuli, 8. *Mauktika* or pearls, and 9. *Vidruma* or corals. They are called *Navaratna* or nine gems. Two inferior Varieties of diamond, called *Rájavarata* and *Vaikránta* are sometimes used as substitutes for pure diamond.

Amongst these, diamond, pearls, and corals only are much used. The rest are used rarely. Diamond is purified by enclosing it in a lemon and boiling it in the juice of the leaves of *Vaka* or *Sesbania grandiflora.* It is powdered easily by enclosing it in a paste made of the roots of the cotton plant and the juice of some betel leaves and then roasting it in a pit of fire. The process should be repeated seven times. Another method consists in roasting the diamond by enclosing it in a paste made of horn-shaving. The process should be repeated three times.

Pearls are purified by being boiled in the juice of the leaves of *Jayanti* (*Sesbania aculeata*), or of the flowers of *Baka* (*Sesbania grandiflora*) ; and corals by being boiled in a decoction of the three Myrobalans. Both are reduced to powder by being calcined in covered crucibles.

The methods by which the other stones are rendered fit for conversion into medicines are detailed in part II of this work.

As regards vegetables, all parts are used in medicine, *viz.*, roots, bark, pith, exudation, stalk, juice, sprout, cinders, milk, fruit, flower, ashes, oil, thorns, leaves, sheath (as of a bud), bulbous root or tuber, and shoots Of vegetables sixteen are root-bearing, and nineteen fruit-bearing.

Of animals the products used in medicine are honey, vaccine secretions (milk), bile, fat, marrow, blood, flesh, excreta, urine, skin, semen, bones, tendons, horns, hoofs, nails, hair, bristles, and the bright pigment called *Rochaná.*

Of urine there are eight principal varieties, *viz.*, that of 1. sheep, 2. goat, 3. cow, 4. buffalo, 5. elephant, 6. camel, 7. horse, and 8. ass. The urine of sheep is bitter, cooling, and neutral as regards its action on the bile. The urine of the goat is astringent, sweet, wholesome, and corrects all diseases of *Kafa*, *Pitta*, and *Báyú*. The urine of the cow is slightly sweet corrective of disorders, destroys worms, and cures leucoderma. If drunk, it cures itching of the body and is highly beneficial in abdominal dropsy. The urine of the

buffalo cures piles, swellings, and dropsy, and is alkaline and purgative. The urine of the elephant is saltish, and is good for persons having worms and leucoderma, in retention of stools and urine, poisoning, in diseases of the Phlegm, and for piles. The urine of the camel is bitter, and is said to cure asthma, cough and piles. The urine of the horse is bitter and pungent, and is a remedy for leucoderma, carbuncle, and poisoning. The urine of the ass cures epilepsy, and insanity.

The varieties of milk are those of 1. sheep, 2. goat, 3. cow, 4. buffalo, 5. camel, 6. elephant, 7. horse, and 8. woman. Almost all varieties of milk are sweet, oily, cooling, refreshing, nutritious, and aphrodisiac. Milk strengthens memory, body and mind. It promotes vitality; relieves fatigue, cures asthma and cough, heals hemorrhages caused by disorders of the Bile, and aids the cure of wounds and fractures. It is wholesome unto all living beings, soothes and corrects, all disorders, allays thirst, promotes the appetite and is highly beneficial in cases of weakness and ulcers. It is used in errhines, plasters, and baths.

All material objects have six sorts of tastes, twenty sorts of properties, and two sorts of forces or potencies in them. The tastes are really infinite in number, but six are regarded as principal, the rest being either included in them or are the results of combination. Thus of sweetness there is an infinite variety according only to degree. The same is the case with the five other tastes. The six principal tastes are 1. स्वादु or sweet, 2. अम्ल or sour, 3. लवण or saline, 4. कटुक or acrid or pungent, 5. तिक्त or bitter, and 6. कषाय or astringent. These six tastes, in course of digestion and after digestion undergo alteration. Thus things that are sweet become sweet. Saline substances also become sweet after digestion. Acids or sours become acids and bitters, acrids, and astrigents become acrids. Thus all substances, after digestion, become sweets, or acids or acrids. In the selection of medicines for the cure of disease, Hindu physicians are guided by the consideration of tastes. In the case of fever, the experience

of both the East and the West has proved that bitters form an unfailing remedy. Why should not the other tastes operate remedial agents in other diseases ? Western physicians should stop to consider this. Amongst the six tastes, the sweet, the sour, and the saline check *Báyú* ; the astringent, the sweet, and the bitter, check *Pitta* ; and the astringent, the acrid or pungent, and the bitter, check *Kafa*.

The twenty properties of objects are 1. गुरु (heavy). 2. लघु (light), 3. शीत (cold), 4. उष्ण (hot), 5. स्निग्ध (oily), 6. रूक्ष (dry), 7. मन्द (dull), 8. तीक्ष्ण (keen), 9. स्थिर (immobile or stable), 10. सर (mobile or unstable), 11. मृदु (soft), 12. कठिन (hard), 13. विशद (clear or transparent), 14. पिच्छिल (slimy), 15. खर (rough), 16. मसृण (smooth), 17. स्थूल (gross), 18. सूक्ष्म (subtile), 19. सान्द्र (solid or consistent), and 20. द्रव (liquid or watery). The two forces are 1. आग्नेय (fiery or heating), and 2. सौम्य (lunar or cooling).

Besides the above properties, each medicine has a special action of its own. This special action depends upon that quality which is superior to the usual properties of taste and force. The ultimate cause of this special action of medicines is incomprehensible. The consequences of assimilation or habit require to be attended to in the selection of medicines. Thus virulent poisons, which are certainly destructive of life, may be taken without any evil consequence by a person who has accustomed himself to their use. Poisons administered as remedial agents in the case of such a person can have little or no effect.

The medicines prepared from the ingredients mentioned above have been variously classificd. *Charaka* divides them into fifty classes according to their action on the different parts of the human organism as also according to their curative effects on diseases or on their particular symptoms. The following are these fifty heads.

1. जीवनीय—*Jivaniya*—Medicines which promote longevity.
2. वृंहणीय—*Vringhaniya*—those which promote nutrition and corpulency of the body.

3. लेखनीय or क्षीणकरः—*Lekhaniya* or *Kshinakara*—Those which make the body thin or reduce corpulency.
4. भेदनीय or रेचनीय—*Bhedaniya* or *Rechaniya*—Those which are laxative and promote excretions.
5. सन्धानीय—*Sandhániya*—Those which promote the union of fractured parts of the body.
6. दीपनीय—*Dipaniya*—Those which stimulate the digestive fire or increase the appetite.
7 बल्य—*Balya*—Those which are tonics or which increase strength.
8. वर्ण्य—*Varnya*—Those which improve the complexion.
9. कण्ठ्य—*Kanthya*—Those which are expectorants and which improve the voice or cure hoarseness.
10. हृद्य—*Hridya*—Those which promote cheerfulness or relish.
11. तृप्तिघ्न—*Triptighna*—Those which reduce the Phlegm and remove a sense of satiety.
12. अर्शोघ्न—*Arsoghna*—Those which cure Piles.
13. कुष्ठघ्न—*Kushthaghna*—Those which cure Leprosy and other skin diseases.
14. कण्डूघ्न—*Kandughna*—Those which cure itchiness.
15. क्रिमिघ्न—*Krimighna*—Those which cure intestinal worms; anthelmintics or vermifuge.
16. विषघ्न—*Vishaghna*—Those which operate as antidotes to poison.
17. स्तन्यजनन—*Stanyajanana*—Those which promote secretion of milk or are lactiferous in their operation.
18. स्तन्यशोधन—*Stanyasodhana*—Those which improve the quality of the milk.
19. शुक्रजनन—*Sukrajanana*—Those which increase the secretion of the semen.
20. शुक्रशोधन—*Sukrasodhana*—Those which purify the semen.
21. स्नेहोपयोग—*Snehopayogá*—Those which are emollients or whice produce smoothness and softness of the skin.
22. स्वेदोपयोग—*Swedopayoga*—Those which are diaphoretics or which produce perspiration.

23. वमनोपयोग—*Vamanopayoga*—Those which are emetics or which produce vomiting.

24. विरेचनोपयोग—*Virechanopayoga*—Those which are purgatives.

25. आस्थापनोपयोग—*Asthápanopayoga*—Those which are used as enemata.

26. अनुवासनोपयोग—*Anuvásanopayoga*—Oily enemata.

27. शिरोविरेचनोपयोग—*Sirovirechanopayoga*—Those which are errhines or cerebral purgatives.

28. छर्दिनिग्रहण—*Chhardinigrahana*—Those which stop vomiting.

29. तृष्णानिग्रहण—*Trishnánigrahana*—Those which relieve thirst.

30. हिक्कानिग्रहण—*Hikkánigrahana*—Those which relieve Hiccup.

31. पुरीषसंग्रहणीय—*Purishasangrahaniya*—Those which relieve looseness of the bowels and make the stools consistent.

32. पुरीषविरजनीय—*Purishavirajaniya*—Those which alter or improve the colour of the stools.

33. मूत्रसंग्रहणीय—*Mutrasangrahaniya*—Those which reduce secretion of the urine.

34. मूत्रविरजनीय—*Mutravirajaniya*—Those which alter or improve the colour of the urine.

35. मूत्रविरेचनीय—*Mutravirechaniya*—Those which increase secretion of the urine.

36. कासहर—*Kásahara*—Those which cure Cough.

37. श्वासहर—*Swásahara*—Those which cure Asthma or Difficulty of Breathing.

38. शोथहर—*Sothahara*—Those which cure Anasarca or Dropsical Swellings.

39. ज्वरहर—*Jwarahara*—Those which are febrifuges or cu.. Fever.

40. श्रमहर—*Sramahara*—Those which relieve fatigue.

41. दाहप्रशमन—*Dáhaprasamana*—Those which relieve heat or burning of the body.

42. शीतप्रशमन—*Sitaprasamana*—Those which relieve the sense of coldness or stop shivering.

43. उदर्द्दप्रशमन—*Udarddaprasamana*—Those which cure Urticaria.

44. अङ्गमर्द्दप्रशमन—*Angamarddaprasamana*—Those which relieve pains in the limbs.

45. शूलप्रशमन—*Sulaprasamana*—Those which relieve Colic Pains.

46. शोणितस्थापन—*Sonitasthápana*—Those which are styptics or which stop Hemorrhage.

47. वेदनास्थापन—*Vedanásthápana*—Those which are anodynes or which relieve pain produced by external causes such as wounds, &c.

48. संज्ञास्थापन—*Sanjnasthápana*—Those which restore consciousness.

49. प्रजास्थापन—*Prajásthápana*—Those which cure Barrenness or Sterility.

50. वयःस्थापन—*Vayahsthápana*—Those which prevent the effects of age.

Susruta divides medicines into two principal classes, *viz.*, 1. संशोधन (*Sangsodhana*) or correctives, *i. e.*, those which expel from the body everything that should be expelled for preserving or restoring health, such as purgatives, emetics, errhines, &c., and 2. संशमन (*Sangsamana*), or those which reduce or diminish the excitement of *Báyú*, *Pitta* and *Kafa*, and restore them to their normal measures. The same author also classifies medicines under thirty-seven heads or groups, named after the first article of each group. The drugs included in each group have some common properties, such as acidity, sweetness astringency, &c. Many drugs, however, fall under more than one class. *Nighantu* and some latter works adopt a classification that is hardly scientific.

Sárangadhara and other writers describe the action of medicines in detail and classify medicines under the following heads :—

1. दीपन—*Dipana*—or medicines which without helping the digestion of undigested food, simply excite the appetite.

2. पाचन—*Páchana*—or medicines which cause the digestion of undigested food, without exciting the appetite. Some medicines are both *Dipana* and *Páchana.*

3. अनुलोमन *Anulomana*—or medicines which restore *Báyú, Pitta* and *Kafa* to their normal course by promoting, if necessary, the discharge of excretions.

4. विरेचक—*Virechaka*—or medicines which operate as purgatives. These are classed under three heads: 1. स्रंसन—*Srangsana*, 2. भेदन—*Bhedana*, and 3. रेचक—*Rechaka*. The first includes those medicines which hurry the chyle or materials for digestion without allowing them to be properly digested; the second, those which promote the discharge of scybalæ and other contents of the intestines without dissolving or liquefying them; the third, those which promote the discharge of both the digested and the undigested contents of the intestines after dissolving or liquefying them. The last is subdivided into three classes, *viz.*, 1. मृदु—*Mridu* or mild, 2. मध्यम—*Madhyama* or intermediate, and 3. क्रूर—*Krura* or severe, *i.e.*, drastic.

5. वमन—*Vamana* or emetics, *i. e.*, medicines, which expel, through the mouth, Bile, Mucus, and other Contents of the Stomach.

छेदन—*Chhedana* or medicines which forcibly cut off or remove adherent Phlegm and other humours and promote their discharge from the body. Emetics, expectorants, errhines, &c. all fall under this class. Black pepper and alkaline ashes are examples.

7. लेखन—*Lekhana* or attenuants that gradually clear the body of deranged constituents and thus attenuate or thin the body. Honey, barley, warm water, &c., are examples.

8. स्वेदन—*Swedana* or medicines which promote the secretion of perspiration.

9. मूत्रल—*Mutrala* or those which promote the secretion of urine.

10. स्तन्यजनन—*Stanyajanana* or those which promote the secretion of milk.

11. प्रमाथि—*Pramáthi* or medicines which expel collected secretions from their respective places. *Vacha* (*Acorus Calamus*) is an example of this class.

12. ग्राहि—*Gráhi* or inspissants are those medicines which dry the fluids of the body. They are stomachic, digestive, and heating, and hence their operation in the direction indicated.

13. स्तम्भन—*Stambhana* or constipators are those medicines which increase the *Báyú* and cause the secretions to be retained. They are drying, astringent, and cooling ; hence their operation in the direction indicated.

14. अभिष्यन्दि—*Abhishyandi* or medicines and other articles which being emollient and heavy, cause a retention of the secretions and bring about a heaviness and fulness of the body. Curds are named under this class.

15. बल्य—*Balya* or tonics are those medicines which increase strength.

वृंहण—*Vringhana* or medicines which promote nutrition and corpulency of the body.

17. वाजीकरण—*Vájikarana* or aphrodisiacs, *i. e*, medicines which increase the virile power, (Literally, medicines which invest men with the virile power of stallions.)

18. विष—*Visha* or poisons. They are regarded as possessed of five properties. 1. व्यवायि (*Vyaváyi*) or capable of affecting the entire system, such as opium, hemp, &c., 2. सूक्ष्म (*Sukshma*) or capable of penetrating the minutest nerves of the body ; 3. विकाशि (*Vikási*) or capable of drying the humours, depressing the organism, and causing a relaxation of the joints ; आग्नेय (*Agneya*) or capable of heating or stimulating the system ; and 5. मदावह (*Madávha*) or capable of robbing consciousness. Taken in large doses, poisons destroy life ; but in small or judicious doses, their

action is beneficial, for they restore health and cure many dangerous diseases. Amonst poisons, nine are regarded virulent, and seven mild. The virulent poisons are 1. वत्सनाभ (*Vatsanábha*), 2. हारिद्र (*Haridra*), 3. सक्तु (*Saktu*), 4. प्रदीपन (*Pradipana*), 5. सौराष्ट्रिक (*Saurásktrika*), 6. शृङ्गी (*Sringi*), कालकूट (*Kálkuta*), 8. हलाहल *Haldkala*), and 9. ब्रह्मपुत्र (*Brahmaputra*). The mild poisons are 1. अहिफेन (opium), 2. गुञ्जा (seeds of *Abrus precatorius*), 3. धुस्तूर (*Datura fastuosa*), 4. करवीर मूल (the roots of *Nerium odorum*), 5. लाङ्गलिका (*Gloriosa superba*), 6. अर्क (the milky juice of *Calatropis gigantea*), and 7. स्नुही (the milky juice of *Euphorbia nerifolia*). The mineral poisons are white arsenic and orpiment. Among animal poisons, only that of snakes is used for medicinal purposes.

SECTION III.

FORMS OF HINDU MEDICINES AND METHODS OF THEIR PREPARATION.

The forms in which Hindu Medicines occur or are administered are principally 1. स्वरस (*Swarasa*), 2. कल्क (*Kalka*), 3. क्वाथ (*Kwátha*), 4. फाण्ट (*Phánta*), 5. शीत-कषाय (*Sita-kasháya*), 6. पानीय (*Pániya*), 7. प्रमथ्या (*Pramasthyá*), 8. क्षीरपाक (*Khirapáka*), 9. मन्थ (*Montha*), 10. यवागू (*Yavágu*), 11. अवलेह (*Avaleha*), 12. चूर्ण (*Churna*), 13. वटिका (*Batiká*), 14. गुटिका (*Guriká*), 15. मोदक (*Modaka*), 16. खण्डपाक (*Khandapáka*), 17. भावना (*Bhávaná*), 18. पुटपाक (*Putapáka*). 19, सन्धानवर्ग (*Sandhánavarga*), 20. काञ्जिक (*Kánjika*), 21. द्रावक (*Drávaká*), 22. स्वल्पद्रावक (*Swalpadrávaká*), 23. शङ्खद्रावक (*Sankhadrávaka*), 24. आसवारिष्ट (*A'savárishta*), 25. घृत (*Ghrita*), and 26. तैल (*Taila*). Some of these, as *Bhávaná*,

Putapáka, &c., &c., indicate both the processes of preparation and the result of those processes.

By *Swarasa* is meant the expressed juice of medicinal plants and fruits, &c. It is prepared by pounding fresh plants and fruits, &c., in a mortar and then pressing out the juice thereof. The expressed juice is then strained through a piece of cloth.

By *Kalka* is meant paste. It is prepared by grinding dry or fresh vegetable substances, on a stone with a muller, into a paste, adding water, if necessary.

Kwátha means decoctions. The drugs should first be cut into small pieces, or pounded, if necessary. These should then be boiled over a slow fire. One part of the vegetable substances should be boiled in sixteen parts of water till only a fourth of the water remains in the vessel. The liquid should then be strained through a piece of cloth. When decoctions are made of dry substances, eight parts of water may be used. Decoctions are administered by adding to them salt, honey, sugar, treacle, alkaline, ashes, ghee, oil, or medicinal powders as the case may require.

By *Phánta* is meant infusions. These are prepared by steeping, for twelve hours in the night, powdered drugs in eight parts of hot water. These are administered in the same way as decoctions.

Sita-kasháya means cold infusions. These are prepared by steeping powdered drugs in cold water. Six parts of water are needed for one part of drugs. The steeping should continue for the whole night. The liquid should be strained in the morning.

Páníya is a weak form of decoction. One part of the medicinal substances should be boiled in thirty-two parts of water till the water is reduced to half its measure. It is given for allaying thirst in particular diseases.

Pramasthyá is a kind of decoction. The drugs are first grinded into a pulp which is boiled in eight parts of water till the liquid is reduced to a fourth of its measure. It is administered with the addition of honey.

Kshirapáka means decoction in milk. One part of the medicines is boiled in eight parts of milk with the addition of thirty-two parts of water. The boiling is continued till the water evaporates and the milk alone is left in the vessel. It is then strained through a piece of cloth.

Mantha means an emulsion of drugs in fine powder with four parts of cold water.

Yavágu is of two kinds, *viz.*, *Kalkasádhya* and *Kwáthasádhya.* Medicines are sometimes added to powdered rice wheat, barley, &c., and boiled in water, the proportion being one part of solids to six parts of water. Gruel thus prepared with the pulp or paste of medicinal substances is called *Kalkasádhya Yavágu.* Gruel prepared with a decoction of medicinal substances is *Kwáthasádhya Yavágu.*

By *Avaleha* is meant extract. Decoctions are boiled down to a thick consistence. When properly made, it does not readily dissolve in water. It can be drawn out into wires and will receive impressions of coins or seals. *Avaleha* is administered with the addition of honey, sugar, powders decoctions, &c.

By *Churna* is meant powders. These are prepared by pounding dry medicinal substances with a pestle and mortar. The pounded substance is strained through a piece of cloth.

Batiká means pills. These are prepared by first making a decoction of medicinal substances and then boiling it down to a thick consistence, and adding some powders of drugs or innocuous articles such as red ochre, &c., as also treacle, sugar, or honey.

Guriká implies large pills or boluses, the method of preparation being the same as that of *Batiká.*

Modaka implies a bolus larger than *Guriká.* Medicinal substances reduced to powder are added to cold syrup and stirred with it till the two are properly or uniformly mixed. It should be noted that no boiling is required in this preparation. Syrup should be made with sugar and water, or sugar and the decoction of some drug.

Khandapáka means confections. These are made by adding powdered medicinal substances to syrup, and gently stirring it over a slow fire till the mixture becomes uniform and intimate and is reduced to proper consistence. Honey is usually added to confections.

Bhávaná implies the maceration of medicinal powders in fluid substances. Powders of drugs, particularly, minerals, are soaked in diverse kinds of fluids such as the expressed juice of plants, decoctions, infusions, &c. These are then dried in the sun. A single operation takes four and twenty hours. It should be repeated several times, the fluid used each time may be the same, or of different kinds. The object, of course, of the process is to obtain the active principle of the drugs subjected to it.

Putapáka means, as the name implies, cooking within a closed cover made of clay. Drugs are first reduced to a paste. This paste is enclosed within leaves of either *Engenia Jambolana*, or *Ficus Bengalensis*, tied round with a string or fibres of some sort. The leaves are covered with a layer of clay from one-half to one inch in thickness. The whole is then burnt in a fire made of dried cowdung collected from the fields. When the case assumes a brick-red colour, it should be withdrawn from the fire and broken open. The juice should then be expressed of the roasted drug. This juice is administered with the addition of honey, sugar, or other ingredients. Sometimes the roasted drug itself is given in powder or pill.

Sandhánavarga implies medicines that are the products of acetous fermentation.

Kánjika is a sour liquid, with a vinous smell, produced from the acetous fermentation of powdered paddy and other grains. About two seers of powdered paddy are steeped in eight seers of water in a covered earthen vessel for fifteen days, when fermentation sets in. It is a clear, limpid fluid, used for various purposes. It forms a cooling drink in fever. If mustard seeds, or the seeds of the garden radish, be used

instead of paddy, the product is called *Sintáki*. If barley husked, be first boiled and then steeped in water, the liquid is called *Sauvirá*. If the husks of the fried seeds of *Phaseolus Roxburghii* be boiled together with barley and then steeped in water, fermentation sets in and the resulting product is called *Tushámvu*. If boiled rice alone be used, the resulting fluid is known by the name of *Arnála*.

Drávakas are distilled mineral acids. A number of mineral substances or salts are heated in a covered vessel with a tube joined to it, called a retort. The distilled fluid is collected in a vessel of glass. If a shell or cowrie is dissolved when thrown into it, the preparation is regarded as well made. There are two varieties of *Drávaka*, called *Swalpa-drávaka* and *Sankhadrávaka*.

Swalpa-drávaka is prepared in the following way. Take eight tolás of each of those, *viz.*, alum, borax, chloride of ammonium, sulphide of antimony, impure carbonates of potash and soda, called *Yava-kshára* and *Sarjji-kshára*, and rock-salt ; six tolás of nitre, and four tolás of orpiment ; these ingredients are to be powdered and mixed together ; they should then be repeatedly rubbed with lemon juice, and then dried in the sun. The mixture should then be distilled over a fire by using a retort. The distilled product cures spleen, dyspepsia, and other diseases. The dose is two drops.

Sankhadrávaka is prepared in the following way. Take thirtytwo tolás of sulphate of iron, sixteen tolás of rock-salt, sixteen tolás of alum, and one hundred and twentyeight tolás of nitre. These should be powdered and mixed together and then distilled over the fire from a glass retort. The dose is twelve minims. The tongue should be rubbed with *ghee* before taking this medicine. The teeth also should not be permitted to be touched by it.

Asavárishta implies medicated spirituous liquors. These are prepared with honey, treacle, and various medicinal substances. The usual proportion of the ingredients is thirtytwo

seers of water, twelve seers and a half of treacle, six seers and a quarter of honey, and one seer and a quarter of medicinal substances in powder or decoction. The ingredients are placed in earthen vessels and allowed to ferment. When raw vegetables are used, the resulting liquid is called *A'sava,* meaning fermented wines. When decoctions are used, the fermented product is called *Arishta.* The fact is, these preparations operate as wines and possess also the virtues of the drugs which have entered into their composition. They are stimulants. As such, they are heating. They have, again, stomachic properties and are easily digestible. They promote strength of body and mind, enkindle the digestive fire, cure insomnia, grief, and disgust for food, and produce cheerfulness and joy. Of both *A'savas* and *Arishtas* there are various kinds. Four and eighty kinds of *A'savas* or distilled spirits are mentioned by *Charaka.* Paddy, fruits, roots, pith, flowers, stalks, leaves, and barks are the eight sources from which they are manufactured. By combining these in various proportions, infinite varieties may be produced ; but only four and eighty kinds are regarded as fit for medicinal use. Six are prepared from paddy ; six and twenty from fruits ; eleven from roots ; twenty from piths ; ten from flowers ; two from leaves ; four from stems ; four from barks ; and one from sugar. (*Vide Charaka,* Lesson XXV, called *Yajjak-Purushiyam,* of *Sutrasthána.*)

Ghritas are medicated clarified butter. It should be noted that the butter of only vaccine milk should be taken. It should not, again, be new. Indeed, it should be at least one year old. There are many varieties of *Ghritas.* These are used extensively by physicians. For the most part they are for internal administration. The method of preparation chiefly consists in boiling clarified butter with water, or milk, on the decoctions of the expressed juice of vegetable drugs, or with the paste or powder of such drugs obtained by pounding. The usual proportion of the ingredients is this : vegetable drugs in paste, one part ; clarified butter, four

parts ; and water, sixteen parts. When liquids thicker than water, such as decoctions or expressed juices, are used, the measure of the solids or the paste is reduced from a fourth to one sixth or even one-eighth of the measure of clarified butter. Regarding the process of boiling, a few simple rules are observed. The clarified butter is first heated on a fire with the object of causing all watery particles in it to evaporate. It is then purified by adding a little turmeric juice to it. Then the paste of the drugs, and water, or other liquids are added to it. These are all boiled together, till the measure of water evaporates and the measure of ghee only is left. The vessel used for boiling should be of earth, or copper, or iron. The residue in the vessel should be strained through a piece of new cloth. It then becomes fit for use. It is administered with honey, or sugar, or with both. Sometimes the juice of *Citrus medica*, or that of pomegranates, is added. It should be noted that in the preparation of medicated *ghritas* the object kept in view is to thoroughly imbue the clarified butter with the active principles of the drugs used. The boiling, it should be added, may be *mridu* or mild, *madhyama* or intermediate, or *khara* meaning hard or overdone. Hardboiled *ghritas* are generally used for external administration. Intermediates are used for internal administration. Mild ones are for use as errhines. They are sometimes administered in the form of pills.

Oils are prepared almost after the same manner as *ghritas.* It should be noted that the oil of sesame seeds is used, unless otherwise directed. The oil should first be heated in order that any water that may be in it may evaporate. It should then be purified by steeping in it, for four and twenty hours the following drugs ; the plant called madder (of the genus *Rubia*), turmeric, the wood of Lodhra (*Symplocos recemosus*) *Mustaka* (tubers of *Cyperus rotundus*), Naliká (a well-known bark of this name), the three myrobalans (*viz. Chebulic, Emblic* and *Belleric*), the roots of Bálá (*Pavonia odorata*), and shoots of *Ketaki* (*Pandanus odoratissimus*). The mea-

sure of madder should be about one-sixteenth of the oil in weight, and that of each of the rest should be one sixty-fourth. These articles are all reduced to powder before steeping them. Water should then be added of the same measure as the oil. The compound should then be boiled, till the water evaporates and the measure of oil only remains. The boiled product should next be strained through a piece of clean cloth. To it vegetable drugs are then added in the form of paste or decoctions as in the case of *ghritas*. Water is again added, and the compound again boiled till the watery portion evaporating, the measure of oil only remains in the vessel. As in the case of *ghritas*, the vessel should be one of earth, or copper, or iron. The boiled product, when cooled, is again strained through a piece of clean cloth. The residue, separated from all solid particles, is fit for use as medicine. The oil is sometimes subjected to a further process for rendering it fragrant or of an agreeable smell. This process is called *Gandhapâka*. It consists of boiling the oil with several aromatic substances such as cardamoms, cinnamon, cloves, saffron, *Tejapatra* (leaves of *Cinnamomum Tamala*), white sandal-wood, the wood of aloes, the roots of *Jatámángsi* (*Nardostachys Jatâmángsi*), *Sati* (*Curcuma Zerumbet*), *Mustaka* (tubers of *Cyperus rotundus*), *Gandhavirajá* (resin of *Pinus longifolia*), the roots of long pepper, the roots of *Ushira* (*Andropogon muricatum*), *Nakhi* (*Unguis odoratus*), the pouch of the civet cat, camphor, *Saileya* (*Permalia perlata*), the roots of *Kustha* (*Aplotazis auriculata*), and many others. As many of these should be given as are available. One tolá of each of these articles (or of as many of them as may be available) should be mixed with 4 seers of oil. Of camphor 4 tolás should be taken. The aromatic ingredients should be reduced to paste and boiled with the oil, adding water equal to the measure of the oil. The boiling should go on till the water evaporates and the measure of the oil only remains in the vessel. As regards camphor, musk, *nakhi* &c. these, without being boiled with the oil, are only added to it.

Besides the oil of sesame, two other kinds of oil are used for medicinal purposes. They are castor oil and mustard oil. The measures of oil, vegetable drugs, and liquids used are the same as in the case of sesame oil ; only the processes of purifying them are different. Castor oil is purified by boiling it with madder, *Mustaka* (tubers of *Cyperus rotundus*), coriander seeds, the three Myrobalans, leaves of *Jayanti* (*Sesbania aculeata*), *Hrivera* (*Pavonia odorata*), wild dates, red buds of *Vata* (*Ficus indica*), turmeric, wood of *Dáruharidrá* (*Berberis Asiatica*), the bark called *Naliká*, ginger, and the sprouts of *Ketaki* (*Pandanus odoratissimus*). Half a tolá of each of these should be taken, and reduced to paste, and boiled with 4 seers of oil, adding as much whey and *Kânjika*. The boiling should go on till the measure of whey and *Kânjika* evaporates, leaving that of the oil only in the vessel. The oil should then be strained through a piece of clean cloth for separating it from all solid particles. After purification it should be subjected to the same processes as the oil of sesame for imbuing it with the active principles of the drugs directed to be used in this connection. Mustard oil is purified by boiling it with *Embelic* and *Belleric Myrobalans*, turmeric, *Mustaka* (tubers of *Cyperus rotundus*), bark of the roots of *Vilwa* (*Ægle Marmelos*), bark of pomegranate, flowers of *Nágakesara* (*Mesua ferrea*), *Krishnajiraka* (the seeds of *Nigella sativum*), roots of Bálá (*Pavonia odorata*), and the bark called *Naliká*. Two tolás of each of these should be taken (only of madder four tolás is the measure laid down) and boiled with 4 seers of oil, adding 16 seers of water. The boiling should go on till the measure of water evaporates. Straining the product, it should then be boiled with medicinal substances whose active principles are to be taken and imbued with oil.

SECTION IV.

THE MODES OF ADMINISTERING HINDU MEDICINES.

Besides being administered internally, medicines of the Hindu Pharmacopœia are applied in diverse other ways. These are 1. वस्तिकर्म (*Vastikarma*) or injection into the rectum, the urethra, and the female organ ; वर्त्ति (*Varti*) or sticks or suppositories inserted into the rectum and the female organ ; 3. नस्य (*Nasya*) or snuffs for inhalation ; 4. धूमपान (*Dhumapána*) or inhalation of smoke by the nose or the mouth ; 5. धूपन (*Dhupana*) or fumigation ; 6. कवल (*Kavala*) or gargles 7. शिरोवस्ति (*Sirovasti*) or application to the head ; 8. नेत्रकर्म (*Netrakarma*) or application to the eyes as collyria and in other forms ; 9. प्रलेप (*Pralepa*) or application to the skin in the form of plasters ; 10. प्रदेह (*Pradeha*) or application to the skin as poultices ; 11. स्वेदन (*Swedana*) or application of heat to the skin ; 12. अभ्यङ्ग (*Avyanga*) or rubbing of oils on the body ; and 13. क्षार कर्म (*Kshárakarma*) or application of caustics.

Vastikarma or injections into the rectum, &c., are made by means of a tube from six to eight inches long, with a leathern bag attached to one of its ends. The fluid to be injected is placed within the bag, and the tube is inserted into the rectum. The bag being pressed, the matter within it runs into the anal canal. Generally, the bag is made of the bladder of a bull, or a goat, or some such animal. Injections into the urethra and the female organ are made in the same way. Sometimes when the enemata happen to be a paste, it is inserted with the aid of fingers and rags.

Varti or suppositories are generally made of the size of the thumb or the middle finger. Smearing them with clarified butter, they are gently inserted into the rectum, or the female organ. Sometimes, instead of sticks, soft cotton pads,

imbued with the medicines prescribed, are inserted into the female organ.

Nasyas are medicated substances which are administered as snuffs. They are divided into two principal classes, *viz.*, *Sirovirechana* or cerebral purgatives, and *Vringhana* or oils. The former relieves cerebral congestion by causing a flow of secretions. The latter cools the head and alleviates ailments of the neck and the chest. *Sirovirechanas* are of two kinds: 1. *Avapiras* which consist of either the expressed juice of pungent drugs that are poured, drop by drop, into the nose or of powders which are blown into the nose with a tube. By both these means discharges from the nose are caused and the head is cleared; and 2. *Pradhamana* which consists of medicated oils. These, again, are of two varieties, *viz.*, *Marsha* and *Pratimarsha.* When oil, of the measure of a drachm, is poured into the nose with a spoon or small cup, it is called *Marsha*; when a few drops only are poured with the direction that the patient should snuff them up vigorously till the oil reaches the throat and then expectorate it up without swallowing it, it is called *Pratimarsha.*

Dhumapána literally means *drinking of smoke.* Hollow sticks are made of medicinal substances. They are lighted at one end, and their smoke is inhaled by the mouth or the nose, through a metallic or wooden tube. The sticks are prepared by smearing a reed with the paste of the medicinal substances directed to be used, drying it in the shade, and then taking out the reed. The hollow tube of dried medicinal paste is laved with clarified butter before one of its ends is lighted. The lighted end is inserted into the metallic or the wooden tube and the smoke is inhaled through the other end. The smoke inhaled through the nose should be exhaled through the mouth.

Dhupana or fumigations. The sticks are made in the same way as in the case of inhalations. They are lighted and placed in an earthen vessel having a lid that covers it hermetically. A small hole is made in the lid and a tube is

inserted into it; the other end of the tube is directed towards the part that is to be fumigated. The smoke of the burning stick, issuing out of the tube spreads over the affected part. Sometimes medicinal and fragrant substances are burnt in the sick-room for removing disagreeable smell.

Kaval is gargle. It is generally taken warm. Sometimes solid or semi-solid substances are kept within the mouth till they cause discharges from the nose or the eyes.

Sirovasti means application of oil to the head. This is done in four different ways. The first consists of tying a piece of thick leather all round the head. The leather should be at least three inches in breadth. The lower margin should be attached to the skin by means of a paste of the pulse called *Phaseolus radiatus.* Into the hollow made all round the head by means of the leather thus attached, medicated oils are poured and kept for some hours. Violent headaches are relieved by this method. The second method consists in pouring oil on the head. This is called *Parisheka.* The third method, called *Pichu,* consists in applying cotton soaked in oil. The fourth, called *Avyanga,* consists in repeatedly rubbing oils on the head with the aid of the fingers and the palms.

Netrakarma implies the application of diverse kinds of drugs into the eyes. When drops are poured into them the process is called *Aschotana.* A poultice enclosed within a piece of cloth and applied over the lids is called *Pinda.* Paste applied to the lids is known by the name of *Vidálaka.* Drugs applied to the margin of the lids or to the conjunctiva are called *Anjana* or collyria. Collyria may consist of powders, or liquids, or sticks, or pills. Sticks and pills should be rubbed with water into thin paste. Collyria are applied either with the finger or with a metallic probe made of lead.

Pralepa implies plasters applied moist and cold to the skin.

Pradeha means poultices applied moist and hot to the skin.

Swedana consists in the application of heat to the skin for inducing perspiration. *Charaka* mentions thirteen kinds of

Swedana; *viz.*, 1. *Sankara*, 2. *Prastara*, 3. *Nádi*, 4. *Parisheka*, 5. *Avagáhana*, 6. *Jentáka*, 7. *Asmaghana*, 8. *Karshu*, 9. *Kuti*, 10 *Bhu*, 11. *Kumbhi*, 12. *Kupa*, and 13. *Holáka*.

When *Sweda* is applied by means of pounded drugs placed within a piece of cloth and heated on a fire, it is called *Sankara*.

When it is applied to a person after rubbing him with oil and making him lie down on a stone, or a silken cloth, or a woollen blanket or on a bed made of the leaves of certain plants, and when the instrument of application is a loose ball made of certain kinds of paddy or of *Vesavára*, or of certain kinds of frumenty, it is called *Prastara-sweda*.

Nádi sweda is administered in the following way: the vegetable drugs as also the flesh, &c., of certain animals and birds are mixed together with certain acids and salts and oils, and certain varieties of urine and milk. These should be boiled in a covered vessel. The vapour should be conducted through a tube having two or three bends, made of *Saccharum Sara*, bamboo, or some other plant, and applied to the body, previously rubbed with oil, of the patient. In consequence of the bends of the tube, the force of the vapour is broken and its heat becomes bearable.

Parisheka-sweda is administered in a similar way. Decoctions are prepared of certain vegetables that are known to have the virtue of alleviating the *Báyu*. While still warm, they should be gently sprinkled over the body previously rubbed with oil and then covered with a piece of cloth.

Avagáha consists in causing the patient to bathe in a tub or trough of warm water into which has been poured the decoction of certain drugs capable of alleviating the *báyu*. The decoction should be mixed with milk, oil, *ghee* and the broth of the flesh of certain animals.

Jentáka-sweda consists in causing the patient, previously rubbed with oil and covered with a piece of cloth, to enter a close chamber properly heated with the fire of certain kinds of wood. Elaborate instructions are laid

down about the ground on which the chamber should be erected.

Asmaghana-sweda consists in causing the patient to lie down on a piece of large stone heated by means of a fire ignited upon it. The fire should be swept off and the stone washed with warm water. The patient should be rubbed with oils and covered with skin or blanket or woolen cloth.

Karshu-sweda consists in causing the patient to lie down on a bed spread upon a hole heated with burning but smokeless charcoal. The form of the hole should be like a *Karshu* ; that is, its stomach should be large or spacious, and mouth narrow.

Kuti-sweda consists in causing the patient to lie down within a small chamber having window or opening. The chamber should be made of earth and the walls plastered with *Kushtha* (*Aplotaxis auriculata*), and certain other plants pounded together. Around and over the chamber should be placed earthen vessels containing smokeless fire. The patient's body should be rubbed with oil before he enters the chamber.

Bhu-sweda is administered by a process similar to that in *Asmaghana.* A spacious ground, perfectly level and unexposed to the wind, should be selected.

Kumbhi-sweda consists in placing a seat over the mouth of a jar containing decoctions of certain drugs. The jar should be buried upto its mouth. Into the decoction heated balls of iron or stones should be thrown. When vapours begin to rise, the patient should be made to occupy the seat over the jar embedded in earth.

Kupa-sweda consists in digging a pit or well in a spot that is unexposed to the wind. The pit should be filled with the dried dung of elephant, horse, cow, ass, mule, and camel. This should be set on fire. When the fire becomes smokeless a bedstead with a bed upon it should be placed upon the mouth of the pit, and the patient, after being rubbed with oil, should lie down upon it.

Holáka-sweda is administered in the following way : dried dung of the animals named before should be collected in a circular or round heap. Fire should be set to it. When the dung has been burnt off and reduced to a smokeless fire, a bedstead with a bed upon it should be placed over the fire. The patient, well rubbed with oil, should lie down on the bed.

Besides these special methods, *Charaka* mentions ten others ; *viz.*, physical exerise, the shelter of a warm chamber, the wearing of thick and warm clothing, hunger, copious drinking, fear, anger, plasters or unguents, battle and sunshine. These also serve as means of *swedana*.

Avyanga consists in rubbing the body of the patient with diverse kinds of medicated oils.

Kshára-karma consists of caustic applications. Hindu physicians prefer caustics to the lancet for opening abscesses. The ashes of many plants are used for the preparation of caustics. They are principally :—

अपामार्ग—*Achyranthes aspera.*
अर्क——-*Calotropis gigantea.*
अश्वकर्ण—*Shorea robusta.*
आरग्वध—*Cassia fistula.*
आस्फोता—*Vallaris dichotoma.*
कदलि——*Musa sapienta.*
करञ्ज——*Pongamia glabra.*
करवीर——*Nerium odorum.*
कुटज——*Holarrhena antidyenterica.*
कोषातकी—*Luffa pentandra.*
गाम्भारी——*Gmelina arborea.*
गुञ्जा——*Abrus precatorious.*
चित्रक——*Plumbago zeylanica.*
देवदारु——*Cedrus deodara.*
पलाश——*Butea frondosa.*
पाटला——*Stereospermum snaveolens.*
पारिभद्र——*Erythrina Indica.*
पुतिक——*Cæsalpina bonducella.*
लोध——*Symplocos racemosa.*

वासक—*Justicia Adhatoda.*
चिचिरतक—*Terminalia.*
सप्तपर्ण—*Alstonia scholaris.*
स्नुहि—*Euphorbia nerrifolia.*

The stems, leaves and roots of these plants are first cu into small pieces, dried in the sun and burnt in a pit. The ashes are then taken out and boiled in water six times their weight. The product is then strained, and again boiled with the powder of burnt conch shells. The boiling should go on until the substances become consistent. Shell-lime is added. Sometimes orpiment and realgar also are mixed.

SECTION V.

WEIGHTS AND MEASURES.

In ancient times the scales of weights and measures differed in different parts of India. Four separate scales are mentioned by modern compilers. These are *Châraka*, *Sausrutra*, *Mágadhi* and *Kâlinga*. In all the scales, *Gunjá* or a seed of *Abruss precatorious* is generally the lowest weight. It is sometimes subdivided. Thus eighteen mustard seeds, four grains of paddy, three grains of barley, and two grains of wheat, are, respectively, said to be equal to one *Gunjá*. The scale at present in use in Bengal is as follows:—

6 *Gunjás*	...	make	one	*A'ná*
2 *A'nás* (or 12 *Gunjás*)	...	,,	,,	*Máshá*
8 *Máshás* (or 16 *A'nás*)	...	,,	,,	*Tolá*
2 *Tolás* ...	...	,,	,,	*Karsha*
4 *Karshas* (or 8 *Tolás*)	...	,,	,,	*Pala*
4 *Palas* ...	...	,,	,,	*Kurava*
8 *Palas* (or 64 *Tolás*)	...	,,	,,	*Seer* or *Sarávа*
2 *Seers* ...	...	,,	,,	*Prastha*
8 *Seers* ...	...	,,	,,	*Adhaka* or *Pátr*
32 *Seers* (or 4 *Adhakas*)	...	,,	,,	*Drona*
100 *Palas* (or 12½ *Seers*)	...	,,	,,	*Tulá*

It should be noted that liquids, like solids, are measured by weights.

There is one peculiarity about liquid measures which should be noticed. When one *Prastha* or more of a liquid is directed to be used in the preparation of a medicine, double the quantity is actually taken. Thús if it is stated in any text that of solid drugs take one seer, of oil take two seers, of milk take three seers, and of water take four seers, the measures to be actually taken are one seer of solids, four seers of oil, six seers of milk, and eight seers of water. For measures below a *Prastha* or two seers, the quantities liquid are not doubled.

THIRD EDITION.

The second edition of this volume was practically a reprint of the first edition, hence there was no separate preface for the last edition.

In the present print the volume has been carefully revised and several portions completely re-written so as to make the points more clear. Some new chapters have been added which, it is hoped, will be found useful.

Of late there has been a great deal of reflections about the Ayurveda and the system of treatment advocated by it. Unfortunately for its critics they do not clearly understand what is conveyed by the terms *Báyú*, *Pitta* and *Kafa*. The English synonyms of these words, "*Wind*", "*Bile*" and "*Phlegm*", do not convey any idea but on the other hand make the matter more unintelligible to the foreigner. It may be noted here in short that "*Báyú*", "*Pitta*" and "*Kafa*", denominate respectively in a certain way the Nervous System, the Digestive System and the Respiratory System. A little thought will show that all deviations from normal health are due to or may be ascribed to the derangement of these three main springs of life. This naturally leads one to enquire what about those diseases which are now known to be due to "micro-organisms". Against this it should be remembered that normal health does not foster the growth of "micro organisms" which produce disease. It is low vitality that favours bacterial growth. Impart enough vitality to the system and let nature fight out the life's battles in a normal way. This is the main principle of the Ayurveda, the Science which deals with Life.

The price of each of the volumes remains the same ; but considering the high price of paper now ruling, the price for the set of three volumes has been raised a little.

THE AYURVEDIC PHARMACY,
CALCUTTA,
JUNE, 1919.

N. N. Sen.

THE

AYURVEDIC SYSTEM OF MEDICINE

PART I.

HEALTH.

"He who duly observes the regulations laid down about the preservation health, succeeds in living for more than a century."—*Charaka.*

End of Midical Science.

THE high end of Medical Science is the preservation of health and can be attained in two ways Firstly by eradicating diseases which may invade the body; secondly by due observation of such rules as would keep away diseases. These rules are no less important than the treatment of disease and the methods of cure. The rules, in respect of food and exercise, by observing which a person succeeds in maintaining normal health, constitute that branch of Medical Science which is called Hygiene. Health is certainly a very desirable possession, for upon it depends the proper performance of every act needed for this life and the life to come for the Hindus believe in rebirth. If health be absent, all exertions that aim for the acquisition of knowledge, wealth and fame, in fact, the fulfilment of every legitimate desire become painful. Those observances and sacrifices, again, which lead to falicity in the next life become impossible in the absence of health. It has been said that if a person possesses all the possessions of life, such as palaces and parks

and beautiful gardens and large estates and loving children and relatives, and yet is bereft of health, his condition is infinitely more miserable than that of one who while bereft of the earthly possessions is in perfect health. Led by such considerations, the authors of ancient Indian medical treatises gave predominance to hygiene and health. The daily domestic laws are nothing but hygeinic rules enjoined in a garb of religion, so that people may not easily break them. Their works begin with instructions in respect of those rules by the due observance of which, health—the inestimable boon of life may be possessed by every one. As this work professes to be a repertory of those ancient treatises, it is desirable that the rules relating to the preservation of health should, in brief, be first laid down.

practices of Healthy persons.

Those persons who are in the enjoyment of health.—they in whose constitutions the three forces or conditions, called wind, bile and phlegm, (the nervous, the digestive and respiratory systems) are in harmony, and who possess the eight constituent elements, *viz.*, the fluids, blood, flesh, fat, bones, marrow, vital seed, and the vital fluid called *Ojas*, in a normal measure, and whose urine, stools, perspiration, and other secretions are not abnormal should rise from bed at early dawn, about an hour and a half before sunrise. They should then answer the calls of nature ; and wash the face, the teeth, and the mouth sitting with the face towards the East or the North. In washing the teeth, use a tooth-brush stick of Karanja (Galedupa Indica.), or Karavira (Nerium Odorum), or A'kanda (Calatropis Gigantea) or Málati (Echites Caryophyllata), or Arjuna (Pentaptera Arjuna), or Pitasálá (Pentaptera Tomentosa), or Khadira (Acacia Mimosa), or of any other tree or plant that is pungent or astringent in taste. Take care to first chew one end of the stick repeatedly till it assumes the form of a soft brush. Vegetable fibre tooth brushes when thus made out of a fresh twig is far more

antiseptic than ordinary bristle tooth brushes which must be used day after day. The brushing should be performed in such a way as not to hurt the gums and draw blood. The tongue should be next cleansed with a piece of thin strip of the same twig which had been used as a brush stick or one made of gold or silver or copper or lead or brass and held in the form of the letter "U". The edge of the instrument must not be sharp as to cut into the tongue. Thus washed the mouth becomes freed from every kind of fœtid smell and produces that desirable relish for food. Those who are suffering from dyspepsia, indigestion, nausea asthma, consumption, fever, abnormal thirst, sores in the mouth or diseases of the chest, the eye, the head and the ear, should never use tooth-sticks. They should use powdered chalk or charcoal or burnt earth, or burnt cow-dung for his tooth powder and use his finger for the brush. The mouth should be washed once in the afternoon again.

Physical Exercise.

Ablution being over, physical exercise (in proper measure) should be taken till drops of perspiration begin to collect on the forehead. And respiration becomes more vigourous. In seasons other than winter and spring, the measure of exercise should be even less than this, for excess of exercise may lead to such diseases as abnormal thirst, waste, shortness of breath palpitation of the heart biliousness hemorrhage, consumption, fever, irritability of the stomach nausea &c. Physical exercise, indulged in proper measure, brings about a lightness of the limbs, capacity to bear fatigue and pain, keenness and strength of the digestive fire, loss of superfluous fat, and production of symmetry in shape. The aged children, and those that are in ill health, should not indulge in physical exercises. After exercise the body should be gently rubbed, inasmuch as this removes the fatigue and restores ease to all the limbs.

Use of Oil.

When the fatigue is over a bath should be taken having first rubbed the whole body with oil, particularly the head, the soles of the feet, and the ear-holes. The use of oil makes the body firm, enhances its growth, imparts to it the capacity to endure fatigue and pain, renders the skin soft, and improves the complexion, further, it keeps off decrepitude, checks all disorders brought about by vitiated wind, and promotes longevity. Oil rubbed on the head. prevents baldness or alopecia, premature grey hair, aud decay of hair. Oil strengthens the roots of the hair, promotes its growth and gives it a fine dark colour. Persons who rub oil on the head become cheerful, and enjoy sound sleep at night. By rubbing oil on the soles of the feet the roughness and dryness are naturally dispelled, and sensitiveness kept unimpaired and the person himself protected against sciatica, and other forms of troubles due to excitement or vitiation of the wind. The other salutary effects of this practice of anointing the body are freedom from restlessness, increase of strength, delicacy of all the limbs, and perfect vision. By rubbing oil in the orifices of the ears, deafness is prevented, as also wry-neck and dislocation of the cheekbone and other disorders of the face and head which are due to excitement of the wind. The body becomes strong and capable of action. Its durability is secured even as oil rubbed on leather and wood preserves them from decay. Thus the use of oil on every part of the body is highly necessary. After the administration of such correctives as emetics and purgatives, the practice of rubbing oil on the body should not be indulged in. Persons suffering from disorders brought about by excitement of the phlegm, as also those who are suffering from indigestion, should not use oil for rubbing.

Baths.

The bath should be taken in a clear current stream. If no good stream be available, the water must be boiled and should be used when cooled. If necessary the body may be washed with warm

water but cold water should be used for the head. Baths in warm water may promote strength of the body in some but in others a looseness of the skin is brought about. If cold water be tolerated it should certainly be given the preference. Warm water if daily used on the head, lessens the vision, and loosens the hair. Baths remove fœtid odours of the body and every kind of filth which accumulates on the skin, besides, preventing a burning sensation of the skin. Sweat and the dirts being washed off, the appearance improves, the limbs become light and drowsiness and itching disappear. The body becomes strong, and life is prolonged, and the digestive fire is rendered keen. After a bath, one should first carefully rub the body dry. One should next wear clean white clothes not previously used and apply sandal-paste and other fragrants. Those who are suffering from facial paralysis, or diseases of the eye, the ear and the mouth, fever, diarrhœa, or inflammation of the schneiderian membrane with loss of the sense of smell, or indigestion, should not bath. A bath should never be taken when the stomach is full.*

Food.

After bath, food should be taken sitting on a clean place and in erect positon. The food should be lukewarm and oily. It should consist of different kinds of edibles, so that all the six tastes—sweet, sour pungent, bitter, saline, and astringent, may be present. It should be nutritive and so prepared and served that one may have a relish for it. It should, preferably, be served by a person who bears affection or love for the partaker of the dishes. One should eat very slowly and in select company. Silence should be observed during eating only light talks can be indulged in. One should not, again, eat without the attention being concentrated on the act. The stomach should not

* Regarding the capacity of baths to dispel sleepiness and lethargy, the experiences of all men agree. It is said that Napoleon Bonaparte, who was frequently obliged to forego sleep, found that a bath in cold water refreshed him greatly in the morning. He regarded a bath as a good substitute for slee

be overloaded so as to produce pain, or cause a sensation of pressure in the chest and the sides. The body should remain light after eating. One should eat till hunger and thirst are appeased and all the organs of sense become cheerful. That is the proper measure of food which does not prevent one from sitting, or lying down, or walking or breathing, or talking with ease. The proper measure of food depends also on the heaviness or lightness of the food itself. For all food that are heavy or richly cooked, the measure should be much less than that which would bring about gratification, and for all food that are light, the measure should be that which leads to gratification. Hindu Physicians use two words in this connection that are very useful. These are *Tripti* or *Sauhitya* and *Atisauhitya*. *Tripti* means gratification, *i. e.* the appeasing of hunger and thirst to the full extent. *Atisauhitya* is satiety. Generally speaking, one should eat food that is light till one attains *Tripti*. If the food happens to be heavy or rich, one should stop at a point below *Tripti*. *Atisauhitya* must, in the case of food that is even light, be abandoned. Over feeding produces much that is evil. If the measure be insufficient, epistaxis or suppression of urine may result the body will begin to decay and strength, complexion and longevity will also decline, the mind will be gradually enfeebled, so that memory and intelligence will at last disappear. Manu mentions that on the occasion of a long-extending famine, many of the noted Rishis entirely forgot their Vedas When plenty came back, they had to re-acquire their lost knowledge with as much toil as on the first occasion. Insufficiency of food brings about all the disorders that are due to vitiated wind. Excess of food causes wind, bile and phlegm to be excited simultaneously and brings many diseases of a very grave character, such as indigestion, loss of appetite, cholera, and tympanites One should not eat sitting in a dirty place, or at the house an enemy, or that of a person belonging to the

lowest castes, or at such improper time as the morning or the evening twilights, or sitting with face towards the North, or at a time when the food previously taken has not been digested, or with a mind dwelling upon interesting or anxious subjects. Food that is cold or stale or dry, or that consists of articles which do not harmonise, such as meat and milk, should be avoided

After food.

After the act of eating is over, the mouth should be washed, otherwise remnants of the food will decompose and irritate the gums and loosen the teeth. One should then chew spices enclosed in betel leaves. The spices generally used are nutmegs, the scented seeds of *Hibiscus Moschatus*, the fruits of *Cocculus Indicus*, cloves, *Elettaria cardamomum*, camphor, and areca nuts. Such chewing of betel leaves and spices helps digestion by causing extra secretion of saliva. All fœtid odours again, disappear and the mouth becomes fragrant. After dinner one should lie down for a short space of time, resting preferably on the left side. Sleep during daytime after dinner is very injurious. Such sleep excites phlegm and bile and brings on such troubles as jaundice, painful headaches, langour and unsteadiness, as also heaviness of the limbs, loss of lightness of the body, loss of appetite, dropsical swellings, hiccough inflammation of the schneiderian membrane, loss of memory and intelligence, hemicrania, urticaria evanida, eruptions, itches, procrastination, consumption, sore-throat, nervous debility, fever and weakness of all the senses. Sleep during daytime is beneficial to those who are fatigued by singing, study, drinking, night keeping, sexual indulgence, bearing of heavy loads, travel, &c., as also to those who are suffering from indigestion, wounds, thirst, fever, diarrhœa, shooting pains, asthma, hiccough, insanity, or pains resulting from falls and blows, and who are of a wrathful disposition, or subject to grief, or are timid, or aged, or weak and emaciated. It is beneficial to children also. Although sleep during the day is generally interdicted yet it

may be indulged in summer which is exceedingly dry and when the rays of the sun are very hot, the day long and the night shorter than in other seasons. Those persons, however, who are of a fatty constitution, or in whom the phlegm predominates or who are already suffering from diseases due to excited phlegm, or from disorders brought about by poison introduced into the system through food or drink, should not sleep during daytime. One should not, immediately after eating, do any act that involves bodily toil, or travel in a fast-running conveyance, or expose oneself to the heat of the sun or fire. It is not proper to take food before noon or a long time after it. In the afternoon, when the heat of the sun has abated, one should have a walk in a garden. This conduces to excite the digestive fire, and makes the mind cheerful, and recuperates every organ for futher action. During such a walk one should have one's shoes on. Shoes protect the soles of the feet and also the vision from being weakened. If one has to walk in sunshine, rain or dew one should use an umbrella which effectually protects the body against these. Within the first fourth part of the night, one should take one's second meal. The food should be as described before, and the place and manner of eating the same. Curds should be avoided at night. After finishing one's meals, one should sleep in a dry, clean, and well-ventilated room, stretching the bed on a wooden bedstead or platform. The bed should be soft and suited to the season. The healthy adult requires six to eight hours sleep. It should never be less than six or more than eight hours. Sleep enjoyed in proper measure conduces to nourishment of the body and increase of strength. It promotes cheerfulness, intelligence and longevity. Sleep in less or more than the proper measure leads to emaciation and weakness, loss of intelligence, and even death. For protecting the body, therefore, sleep in normal measure is as much necessary as food of adequate quantity.

Sexual congress.

For the preservation of health sexual congress in proper measure is necessary. But there is season, time and place for this congress. Summer is ill-suited for it. The woman should be full of desire and a willing party. A woman in her menses, or one afflicted with leprosy and venerial or other inflectious diseases, or whose features are ugly and create aversion, or whose conduct and practices are opposed to what one can approve, or one who is unwilling or in love with another person, or one who is the wedded wife of another, should never be approached for sexual congress. Similarly, it is sinful to practice abharrations and act against nature. Morning and evening twilights, the full and the new moon, the last day of the month when the sun proceeds from one zodiacal sign to another, and the days of religious rituals, should be rigidly excluded as unfit occasions for sexual indulgence. Temples and places of worship, roadsides, the crematorium, banks of a river, a lake or a tank, houses of Brahmans and preceptors, wine shops or their neighbourhoods and open spots, exposed to the gaze of people, are unsuited for the purpose. Persons afflicted with fever or in ill health should carefully abstain from sexual congress. It should, however, be remembered that though normal sexual indulgence is condusive to health yet, excessive indulgence, again, produces baneful consequences.

Different conduct for the different seasons—Winter and Winter's close

The year is divided into six seasons, *viz.*, Winter, Winter's end, Spring, Summer, Rainy, and Autumn. Others divide it into Summer, Rainy, and Winter, and the periods intervening between each two of these ;—that between Winter and Summer being called Spring ; between Summer and the Rains being called Právrit or Ante rainy ; and that between the Rainy and Winter being called Autumn. Following, however, the distribution first set forth, we shall first take up Winter and its close. Both these periods are alike and the course of conduct laid down is almost the same for both. In consequence of

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the constant touch of cold air with the exterior surface of the body, the blood is driven from the surface of the skin to the internal organs so the inner or digestive fire becomes keener. At these periods of the year, therefore, a large measure of food is needed and if sufficient food be not taken in these seasons, the digestive fire consumes the very elements or ingredients of the body. Food consisting of powdered wheat, of sweet and saline taste, and containing sufficiently fat should be taken. The meat of animals living in marshy regions, wine (in small measure), milk, and foods prepared from milk, also confectionery, are proper diet for these seasons. Lukewarm water should be used for bathing, drinking, washing the feet and hands, and cleaning the body after answering calls of nature. Warm rooms, and warm beds should be used. Warm cloths made of silk, cotton, and the hair of animals, should form one's apparel in these seasons. Indulgence in sexual congress does not weaken the body during the winter months. Foods of a pungent, or bitter, or astringent taste, or food that is light and that is provocative of the wind, exposures and sleep at day time, should be abstained from. Although the practices prescribed for these seasons are nearly the same, yet some differences must be observed and habits adjusted according to the severity or otherwise of the cold.

Practices for the Spring.

The phlegm that accumulates at the end of winter is capable of being excited and vitiated by exposure to the sun's rays in the Spring and of producing various diseases. Correctives, in the form of emetics, should be administered in this season for mitigating the accumulated phlegm. The food that should be taken in spring should be such as is easily digested. Pungent, bitter, astringent, and saline articles should be given the preference. Meats of the deer, the hare and such games as francoline partridges and sparrows are beneficial. If accustomed to it, one may take a little wine of old grapes. One should also use water that is

slightly warm for one's bathing, drinking, and other purposes. Beds and apparel should be of nearly the same kind as those prescribed for the two previous seasons. Sexual congress with young women is prescribed for this season. Heavy and oily foods, the sour and the sweet tastes, and sleep during the day time are not beneficial during this season.

Practices for the Summer.

In the summer season, one should eat sweet, cooling and oily food. The drinks also should be of the same kind. Flesh of wild animals and birds, ghee, milk, and Sáli rice, are beneficial. In a cool room one may indulge in a little sleep at day time. At night one should sleep in a cool room on a cold bed. One should also at this season walk in cool places such as gardens and on the banks or shores of clear lakes and rivers. The garments to be used should be made of cotton. Food of saline, sour, pungent taste, or of heating quantity, sexual indulgence, and wine, are interdicted. One accustomed to wine may drink a little, mixing it largely with cold water.

Practices for the Rainy Season.

During the Rains, the wind accumulated during Summer becomes excited. Hence it is necessary to alleviate it by the administration of oily enemeta. The digestive fire becomes very weak in this season ; hence food that is very light and easily digestible should be taken. Owing to the presence or absence of rain, this season sometimes puts forth the appearance of Winter or of Summer. Taking note of the character of the weather, one should alter one's practices in respect of food, drink, dress, beds, sleep, and the rest. All drinks and food that one takes in this season should be mixed with little honey. Meat of wild animals, old barley or wheat flours, old rice, and sour saline, and oily food in a copious measure, are prescribed for this season. The water to be used both for bathing and drinking should be rain water or well water or water from tanks. All water should be cooled after being boiled. If

wine be at all drunk, it should be old, and largely mixed with water and a little honey. Clean cloths made of cotton should be used. One should not expose oneself to the rain or to the vapours that rise from the earth after a shower. Sleep during the day, exposure to the night-dew or the rays of the sun, bathing in river-water, physical exercises, and sexual congress, are interdicted.

Practices for the Autumn.

In Autumn, the bile accumulated during the Rainy Season coming into contact with the sun's rays, becomes excited. It is necessary, therefore, to alleviate it by administering purgatives, and applying leeches. Food and drink that are easily digestible, and cooling, aud possessed of the sweet and the bitter tastes, are regarded beneficial. Flour of barley and wheat, rice, the meat of francoline partridges and sparrows and deer and hare and sheep, should be taken. One should bathe in rivers and streams or in water obtained therefrom. Such water should also form one's drink. Clean and fine clothes should be worn. The beds to be used should be soft and pleasing to the touch. One should also enjoy a little of the moon-light in this season. Alkaline ashes, curds, the meat of aquatic animals, as also of those that live in marshy regions, the rubbing of oil on the body, and long exposure to the night-dew and the East winds, are productive of evil consequences.

Especial remarks.

Generally speaking, the administration of emetics is beneficial during the Spring, and that of purgatives during the Autumn ; and of oily enemata during the Rains. Especial months have been laid down for administering these. Chaitra (March-April) has been indicated as the time for emetics ; Srávana (July-August) for oily enemeta ; and Agraháyana (November-December) for purgatives.

Special practices for different individuals.

These practices laid down for the different seasons should be varied according to the constitution and idio-syncracy of each person. For instance a subject in whose constitution the wind predominates can, in every season, profitably indulge only in such foods and drinks and such other habits as keep the wind in a proper state, without causing any excitement of the nervous system. So a bilious or a phlegmatic person, should see that the bile or the phlegm be not excited. Foods that are oily, warm, or sweet, sour or saline ; full bath in cold water ; use of cold water for other purposes ; massaging the body ; constant enjoyment of luxuries ; the use of ghee, and oil ; moving the bowels with enema, and digestive stimulants and appetising medicines sooths down the irritability of nervous persons. Cooling food and drinks of sweet, bitter, and astringent tastes ; sweet fragrance ; garlands of pearls, gems, and flowers ; sweet musical notes ; agreeable company ; cold breeze ; moon-light nights ; sauntering in gardens and in woods, and on the bank of rivers ; mountainous excursions and medicated ghees (clarified butter) ; purgatives of a bitter taste, all these allays the bile of persons of a bilious temperament. Foods and drink that are pungent, bitter and astringent in taste and that are irritating and cause heat ; swimming, riding and other physical exercises ; night-keeping ; rubbing the body with rough substances ; using warm clothings ; smoking ; fasting ; use of emetics, —all these allays the phlegm of phlegmatic persons. Individuals should carefully determine his own nature and adopt as far as possible such habits as are condusive to his individual health.

What to do for health.

Besides these special practices ennumerated above, there are some other rules which are condusive to health. These are, meditation of the Deity ; prayers and worship of of god after morning and evening ablutions ; reverance for

the Deities, Brahmans, Preceptors and other seniors worthy of respect; assistance rendered to the best of one's power to people in distress and due discharge of the duties of hospitality. Keep passions always under control; drive away all anxieties; practise humility; be fearless, modest, forgiving, agreeable in speech, pious, and steady in action; always wear clean clothes; show compassion towards all creatures; never seek to appropriate another person's wife or wealth; never commit a sinful act or associate with sinners; do not give out the faults or secrets of others; do not quarrel with good or great men; do not ride vicious animals or broken cars, or climb tall trees or summits of steep mountains and hills; do'nt laugh aloud or sit in an awkward attitudes, or lie down on beds spread over uneven or narrow places; do not yawn, or laugh, or sneeze without covering the mouth. Such acts as rubbing the nose for nothing, or grinding the teeth, or picking nails are objectionable. To strike a bone against another, or observation of planetary or steller bodies, or residence alone in a house, or going unattended in a forest, or disuse of napkins and handkerchiefs, and use of cloth that is worn for washing the body and rubbing the head during a bath, non-attendance to calls of nature; meals, sleep, and sexual congress during the evening twilight; sojourn at night to any unknown place, and similar other acts are not condusive to health. If it is necessary to go out at night, wrap the head with a long piece of cloth, wear shoes, take a stick in hand, and also a companion and a lamp to light the way. One should never go to an unknown place at night. Finally one should never do any physical or mental act that may bring about any evil consequence.

The results.

By properly observing these rules about health, one succeeds in avoiding disease and enjoying his allotted period of life. Consequently one succeeds in discharging, without any obstruction, all the duties connected with this and the other world, and secures,

happiness, both here and hereafter. It is clear, therefore, that every individual should strive his best to keep his health.

Consequences of neglect.

If the rules in respect of health be not observed, various diseases spring up in the body. Sometimes, it is seen, that one, though observant of the rules of health, becomes the victim of wounds and other sudden causes of pain. Whatever the cause, one should always strive to allay a disease when it appears. No disease should be disregarded as slight, since even slight diseases, neglected at the onset, may become serious and destructive of life itself. Hence as soon as a disease appears, do not yield to fear but consult a physician, inform him of every particular both of disease and the general habits of life and apply for a remedy. If a disease comes to be regarded as incurable, one should not abstain from taking treatment, for even incurable diseases have sometimes been removed by patience and skill. Indeed, if the disease be considered serious or incurable, the physician, the parents, the relatives, and the friends, should not inform the patient of the actual state of things. They should on the other hand, comfort the patient by telling him that the disease is slight and curable and give him every hope of a speedy recovery, since if the patient yields to fear or becomes hopeless many diseases that are curable become incurable. One or two persons who love the patient and who are agreeable to and trusted by him should be always in attendance upon him and comfort him with agreeable and consoling talks. Crowds in a sick room soon taint the air and retard the recovery of the patient. The patient should be kept in a room, that is dry, clean, and well ventilated. In fact the best room of the house should be given to the patient. His dress should be dry, yet clean and soft and should be changed at least twice a day. His bed also should be dry, soft, and clean. If the bed gets fouled for any reason, it should be immediately changed. The bed sheet should be changed every day and the beddings every two or three days. The attendants should be ever

watchful and carry out the injunctions of the physician carefully. They should persuade the patient from indulging in any act that may be harmful to him. For treatment, a competent physician should always be called in. Only such physicians should be consulted as are well versed in the medical scriptures, have got practical experience, are properly equipped with medicines and appliances, and are compassionate towards men in distress. One should never place oneself under the treatment of an ignorant or unskilful physician for they more often cause mischief than good by his inexperience. In Charaka we have it :—

> Vásava's bolt, falling on the head, may spa
> But cure by a quack in the world is rare.

CHAPTER II.

DIAGNOSIS OF DISEASE.

> The disease diagnosed and remedies selected,
> The physician proceds on his task elected—*Charaka.*

The necessity of diagnosis.

In fact, the first essential of proper treatment of disease is the ascertainment or diagnosis of the disease itself from which the patient is suffering. If the disease be not correctly diagnosed, proper medicines cannot be prescribed, and responses obtained according to one's wishes. Indeed, if the physician proceeds to treat a disease without understanding its true character, he will not only never succeed in allaying it, but on the other hand, he is most likely to increase its severity or even bring about death instead of a cure. Proper diagnosis of a disease, therefore, is of paramount importance.

How to diagnise.

Briefly speaking, there are three methods which lead to correct diagnosis :—(i) Instructions received from the Sastras and the teachers, (ii) Observations, and (iii) Inferences. At the outset, the

physician should carefully ascertain every particular about the patient and his sufferings and then compare the patient's state with what he has read in the Sastras or has heard from his teachers. After this, he should infer about the causes which have led to the disease and the nature and intensity of the mischief. While collecting every history about the patient, the physician should also examine him very carefully. The patient's complexion, features, size (lean or fat), condition of the face and eyes as also his stools, urine, expectorations, etc., should be crutinised. The history of the patient's malady and the precedent circumstances, his groans, if any, the sounds produced from his chest, stomach and other parts of the body, should be heard attentively and carefully noted. The smell of the patient's body, of his stools, urine, semen, and ejected matter etc. should also be taken into consideration. The heat of the body, and the course of the pulse should be felt. It is not possible for the physician to employ his own tongue for making any examination; but in diabetes and other complaints, the sweetness or otherwise of the urine, and in certain diseases, the tastelessness of the whole body, and in bilious hæmorrhage, the taste of the blood, may be ascertained with the help of such animals as ants, crows, dogs, etc. The appearance of small vermin all over the body shows its tastelessness; while swarms of flies sitting about the body show its sweetness. Ants prove the sweetness of the urine. In bilious hæmorrhage doubts often arise as to whether the blood is life-blood or any vitiated liquid, extraneous to the system. In such cases, a little of the liquid should be given to crows and dogs. If these animals drink the blood offered, it should be regarded as life-blood; otherwise, it may be taken to be quite the opposite. The keenness of the digestive fire, the strength of the body, the presence and absence of consciousness or memory and the peculiar habits of the patient, should be ascertained by observation of special acts. Appetite, thirst, liking or disgust for food, easiness or uneasiness

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of both body and mind, sleep, dreams, etc., should be ascertained by questioning the patient or his attendants. Diseases sometimes differ very slightly. In such cases, by administering in a small dose, an indicated remedy and marking its effect upon the patient—whether the medicine aggravates or ameliorates, the precise disease may be diagnosed. By observing the general and special symptoms of the disease, its character and its curability or incurability or suppressibility can be settled. By marking those symptoms, again, which are termed *Arishtas*, the remoteness or proximity of death may also be ascertained.

Amongst the several subjects of examination in connection with the diagnosis of disease, the examination of the pulse, the lungs, the urine, the eyes and of the tongue being more important will be taken up separately in the following pages. A separate chapter has been devoted on these special symptoms which are called *Arista lakshan* and which enables the physician to ascertain whether death is near or there is no apprehension of any accident.

THE PULSE.

The pulse.
How to Examine.

The examination of the pulse being of primary importance must first be taken into consideration. It consists in feeling with the tips of the fingers, the character of circulation of the blood passing through the radial artery. As long as the circulation is normal or near about normal there is no cause of any anxiety. The greater the abnormality the more the apprehension for greater internal disorder. The pulse is to be felt at the wrist,—in case of male patients, at the right wrist and in that of female patients at the left wrist for there is some difference of disposition of the pulse in the

two bodies. To examine the pulse place the first three fingers (the fore finger, the middle finger and the ring finger) on the inner surface of the patients wrist so that the tips of the three fingers may find their position in the groove on the throbbing artery which runs only for a short distance from the base of the thumb along the fore arm. There are many other parts of the body where the course of the circulation of blood may be felt, but for sake of convenience the wrist is preferred. When the patient is sinking the throbbing which cannot be felt at the wrist, may yet be detected at the elbow or below the ankle-joint or at the throat or the chest. When examining the pulse, at the wrist, the physician should support the patients elbow with his left hand. The quickness or slowness of the beats and the various other characteristics should be observed. An attempt is here made to give some directions which may enable the student to obtain some general knowledge about the pulse. When the fingers of the right hand is on the pulse which is known by the throbbing and the patients elbow is resting on the left hand of the physician, press the pulse at the elbow. it will stop the pulsation at the wrist. Then let go the pressure which has been applied to the pulse at the elbow, the throbbing at the wrist is at once restored. The first stroke which is evident at the wrist indicates *Báyu* (The wind or the nervous element); the second throbbing shows the character of *Pitt* (the Bile or the digestive element) ; the third pulsation indicates the course of *Kafa* (the phlegm o the respiratory element). Some physicians are of opinion that the pulsations which are felt under the fore finger, the middle finger and the ring finger denotes respectively the characteristics of *Báyu*, *Pitta* and *Kafa*. As the differentiations are very delicate and difficult to make, these various characteristics of the pulse can only be learnt from instructions of an experienced physician and practical demonstrations by him at the patients bedside.

After one has anointed the body with oil, or while one is asleep, or while one is hungry and thirsty, or taking any food, or immediately after a meal, or while one is oppressed by the heat of the sun or of fire, or after hard exercises, or a walk, or indeed after any exertion or movement of the body involving toil or labour, the pulse should not be examined, as at such time, the pulse becomes excited and is quick, and its natural characteristics do not appear.

Times unsited for the examination of the pulse.

The pulse of a healthy person is slow and regular—the beats are distinct from one another and their strength is uniform. The pulse of a healthy child differs from that of a healthy adult being quicker than that of the latter. Again, the pulse of a healthy person is not uniform all day long. In the morning it is mild ; at midday, it is a bit full ; while in the evening it becomes a little quicker.

A healthy pulse.

Hindu physicians in describing the pulse in disease liken its course to the motions of several animals. Generally, it is said that in any disease due to excitement of the wind, the pulse is said to assume a curvilinear motion. In any disease due to excitement of the bile, the pulse becomes quick. In diseases due to excitement of the phlegm, the pulse-beats become slow and heavy. The curvilinear motion, under excitement of wind, may be compared with the course of a serpent or a leech. The quickness of the pulse due to excitement of bile is said to be like the motion of the crow, or of the francolin partridge, or of the frog. The slow, regular, and heavy pulse, which is due to excitement of phlegm, similarly resembles the motion of the swan, the peacock, the pigeon, the dove, the cock, &c. Some intermediary charateristics have also to be noted. In diseases due to excitement of both wind and bile, the pulse assumes the motion, sometimes of the snake and sometimes of the

The pulse in disease.

frog as if it is winding and jumping. When wind and phlegm are excited, the pulse resembles the motion, sometimes of the snake and sometimes of the swan and the peacock. So when the bile and the phlegm are excited, the motion of the pulse resembles, sometimes that of the frog and the other animals named, and sometimes that of the peacock and the other animals mentioned. In diseases due to the excitement of all the faults, the pulse presents the motion successively of all the animals above named. If the pulse, when all the faults are excited, presents resemblances with the motions of the different animals and yet be regular in action, that is, if one kind of motion succeeds another in a uniform order, the disease may be regarded as easily curable. On the other hand, if the motion becomes irregular, that is, if no uniformity of successsion is presented, the disease should be regarded as exceedingly difficult to cure.

Before Fever.

The course of the pulse, just before an attack of fever resembles only for a short space of time, the motion of the frog. If the frog-like motion remains unchanged for some time, the fever that will set in will be accompanied by burning sensation. In fevers due to the excitement of all the faults, the pulse, before their accession, at first presents a curvilinear movement, then an upward motion, and then a slow and quick throbbing.

During Fever.

After fever sets in the pulse is hot to the touch and rapid. It should be noted, however that the pulse would appear hot in the morning if the subject indulges in too much of acid food or in any sexual excesses over night. It would be seen that the pulse though hot under such conditions is never rapid.

In Fevers due to excitement of wind.

Generally, in fevers due to excitement of the wind, the course of the pulse resembles the motion of the animals already named. The pulse becomes slow and weak, if the fever sets in during those times when the wind begins to accumulate, that is, in summer, or during the periods when

digestion is going on, at midday and at midnight. If, on the other hand, it sets in at such times when the wind becomes naturally excited, that is, during the rains, after digestion, in the after-noon, and at close of night, the pulse becomes heavy, hard and quick.

In Fevers due to excitement of bile.

In fevers due to excitement of the bile, the pulse beats are clearly and distinctly felt by the three fingers, (the fore the middle, and the ring.) It becomes quicker than in other fevers. If fever sets in during such times when the bile begins to accumulate, *viz.*, during the rains, after meals, in the morning and the evening, the pulse shows only these characteristics. If however, fever sets in at times when the bile becomes naturally excited, *viz.*, autumn, during digestion, midday and midnight, the pulse becomes hard and quick and strong, as if it would burst the arteries.

In Fevers due to excitement of phlegm.

The course of the pulse in ordinary fevers due to excitement of the phlegm, shows those characteristics which appear when there is a marked excess of phlegm in the system. If fever sets in when the phlegm begins to accumulate, *i. e.*, in autumn and winter, during meals, in the evening and at close of night, or when phlegm is naturally excited *i. e.*, during spring, after meals in the morning, and after evening, the pulse becomes as weak and thin as a thread, and slightly cold. The pulse presents no difference of characteristics either at the times when the phlegm begins to accumulate or when it becomes fully excited.

In Fevers due to excitement of two of the faults.

In fevers due to excitement of the two faults, *viz.*, wind and bile, the pulse becomes thick and hard, and seems to move with an undulatory motion In fevers due to excitement of wind and phlegm, it becomes slow and hot. If in these fevers the measure of phlegm becomes less than that of wind, it becomes dry, and

continuously quick. In fevers due to excitement of bile and phlegm, it becomes thready and weak, sometimes slightly cool and sometimes more so and slow.

In Fevers due to excitement of all the faults.

The pulse in fevers due to excitement of all the three faults, presents the same characteritics as it does when the three faults are excited without bringing in an accession of fever. Besides this, there are some other characteristics of these fevers that should be noted in order to ascertain their curability or otherwise.

Special characteristics of the pulse in Fevers of all the faults.

All fevers that are due to excitement of all the three faults, soon become alarming and symptoms of death appear. In such fevers, therefore, certain additional characteristics of the pulse require to be studied. The fact is, even if the characteristics of all the faults show themselves in fevers due to excitement of all the faults, yet, if, when the pulse is examined in the afternoon, the natural curvilinear motion the wind be first perceptible, and then the quickness natural to bile, and then the slow motion natural to phlegm, the fever may be regarded as easily curable. If the characteristics of the pulse be of a different kind, the fever is regarded as difficult to cure or even incurable. Some other characteristics confirm the incurability of fevers due to excitement of all the three faults. These are as follow :— the pulse sometimes becomes slow, sometimes destitute of tightness, sometimes irrregular, sometimes as quick as that of a person in fear, somtimes thready and almost imperceptible. Sometimes it may be felt at the root of the thumb and sometimes not at all. If these characteristics, however, be due to the bearing of weights or swoon, or fear, or grief, or other reasons of a similar character, the disease should not then be considered incurable. It should, however be said that even if all the signs of incurability appear, still if the pulse be perceptible at the root of the thumb, the fever should

not be regarded as incurable. In other diseases also, as long as the pulse is perceptible at the root of the thumb, they should not be regarded as incurable.

In intermittent Fevers.

In intermittent fevers, appearing on alternate days, the pulse is sometimes felt at the root of thumb and sometimes by its side. In fevers, appearing on every third or fourth day, the pulse very generally becomes hot and its course appears at first to be gyratory and then seems to gradually recede further and further away. In other diseases, if they happen to be incurable, the pulse shows this very characteristic, but then the heat is not perceptible.

In fevers due to Evil Spirits and other causes.

In fevers due to the action of Evil Spirits, the pulse becomes quicker and hotter. In fevers due to wrath, the course of the pulse seems to be curvilinear, and further, two courses seem to combine with each other. In fevers due to violent love, or lust, the same characteristic is presented, but if these fevers become violent or gain in strength, the pulse becomes hot and very quick.

In fevers due to love or lust.

In fevers due to love or lust, the pulse becomes irregular in beats and hesitating even as the motions of a person who having expected to find at a particular spot a thing on which he has set his heart fails to find it there. If sexual congress be indulged in during fever, the pulse becomes weak and slow. If curds are eaten during fever, the intensity of the fever increases and the pulse becomes hotter.

In fevers due to excessive indulgence in things that are sour.

In fevers brought about by excessive indulgence in food and drink that are sour, the pulse becomes very hot. In fevers due to drinking sour gruel of rice in copious measures, the pulse becomes very slow.

In indigestion, the pulse becomes hard, the beats seem to be indistinct and slow. There are two kinds of indigestion, *viz.*, that which relates to the *ámásaya* and that which relates to the *pakkásya*. These are the two divisions of the intestines; the former is that into which the food first find its place; the latter is that into which the food passes in its second stage. In indigestion relating to the *ámásaya*, the pulse becomes thick, heavy, and slightly hard; and in that connected with the *pákkásaya*, it becomes thin and slow. In indigestion brought about by excitement of the wind, the pulse, besides presenting the ordinary characteristics, becomes harder.

In indigestion.

In fever with diarrhœa (called Visûchiká) the course of the pulse resembles the motion of the frog, but very often the pulse is so weak as can hardly be felt. As long as the pulse is perceptible at the base of the thumb, the disease should be regarded as curable. In that form of the disease which is known by the name of Vilamviká where there is pain, flatulence and an uneasiness about the abdomen, the course of the pulse, as in Visûchiká, resembles the motion of the frog. In loss of appetite and in diseases characterised by waste of the ingredients of the body, the pulse becomes thready, cool and very slow. If the digestive fire be keen, the pulse becomes light and strong.

In Fever with Diarrhœa.

In diarrhœa, after an evacuation, the pulse becomes very weak. In that form of this disease which affects only the *ámásaya*, the pulse becomes heavy and composed.

In Diarrhœa.

In diseases of the Grahani (the principal duct by which food-juice passes into blood), the pulse at the root of the thumb resembles the jerking motion of the frog but the pulse when felt at the ankle would resemble the motion of the swan.

In diseases of the Grahani.

In suppression of urine and stools, &c.

In Strangury, Epistasis, Dysuria, Calculus and other diseases in which difficulty is felt in passing urine, whether or not accompanied by suppression of stools due to intussusceptum or obstruction of the bowels, the pulse becomes subtile, and its course resembles that of the frog. In Epistasis and Strangury, the pulse generally becomes hard and heavy.

In *Shoola* or Deep-seated pains in the abdomen.

In all diseases whose principal symptom is deep-seated pains in the stomach or abdomen, &c., when these are caused by excitement of *bayu*, the course of the pulse is curvilinear; but when caused by excitement of *pitta*, the pulse becomes very hot. In *shoola* which affects only the *ámásaya*, or which is due to worms, the action of the pulse appears to be heavy.

In diabetes.

The pulse in Diabetes seems now and then to have knots in its course. If with Diabetes there be any disease affecting the *ámásaya* the pulse becomes slightly hot.

In contraction of the bowels, etc.

The motion of the pulse, when the patient suffers from a contraction of the bowels or deep-seated tumours in the abdomen, becomes curvilinear. Before, however, the symptoms are fully developed, the pulse seems to have a quick upward motion. In tumours of the abdomen, the pulse becomes restless and sometimes seems to have a gyratory motion. In lunacy, the pulse presents similar charateristic.

In boils, which have yet to suppurate, the pulse presents the characteristics of excited *pitta*. In internal boils, it shows the characteristics of excited *bayu*.

In poisoning.

In cases of poisoning, the pulse, as the poison begins to permeate the system, begins to beat very restlessly.

CHAPTER III.

EXAMINATION OF THE URINE.

Sample suitable for examination.

In diagnosis of disease, the examination of the urine is no less important. The colour of the urine as also the signs of its vitiation help one to ascertian the fault or faults whose excitement marks the condition of the patient. The first morning urine which the patient passes should be taken for examination. It should be collected in a glazed earthen pot or in a glass bottle. During examination, the urine should be repeatedly stirred, and a little oil should be poured upon it drop by drop.

Colour of healthy urine.

In health the urine, of a person in whose constitution the *bayu* predominates, is white. Predominance of *pitta* or of *pitta* and *kafa* imparts an oily appearane to the urine; while *kafa* alone makes the urine muddy. *Bayu* and *Kafa* would make the urine thick and white. Red urine would indicate predominance of blood and *bayu*; while blood and *pitta* imparts the colour of the *Kusumbhu* flower to the urine. If the other characteristics be not seen the preponderance of any of the elements noted above should not be concluded from the urine alone. In case of the patient in whose constitution blood and *pitta* predominate, the urine has the colour of the flowers of *Kusumbha*. If all the known characteristics of the diseases do not manifest themselves, it is not safe to conclude the diagnosis from only an examination of the urine.

Vitiated urine.

Urine, vitiated by *bayu*, becomes oily and pale, or of a dirty yellow, or a reddish colour. If a drop of oil be poured upon such urine, it spreads all over the surface and small bubbles rise, topped by minute particles of oil. A bilious urine assumes a red colour and if a drop of oil be poured upon it, bubbles begin to rise. Urine vitiated by phlegm is frothy and is much like muddy water of a small pond. Urine vitiated by

raw *pitta*, looks like the oil of white mustard seeds. If a drop of oil be poured upon urine vitiated by wind and bile, bubbles of a darkish colour will rise. Oil becomes immediately mixed with urine vitiated by *bayu* and *kafa*, and looks like fermented gruel of rice. Urine vitiated by *pitta* and *kafa*, has a pale colour. If all the faults are excited, the urine becomes either red or black. With all the faults excited but *pitta* more excited than the others two, the upper portion of the urine becomes yellow and the lower red and if the wind be more excited in such a person, the colour is black below the surface. If *kafa* be more excited than the two others, the urine is white in the middle portion.

Especial indication.

There are certain other characteristics to note. In fevers, if *Rasa* (*i. e.*, food-juice undigested or unconverted into blood) predominates, the urine resembles the juice of sugar-cane. In fevers which have reached a stage of maturity, the urine is like goat's urine. In dropsy of the abdomen, something resembling particles of *ghee* can be noticed on the surface of the urine. In diseases characterised by copious urine, the liquid appears red at the bottom of the vessel. Bright shining urine indicates satisfactory digestive functions or *vice versa*. In phthisis the urine is generally blackish and death is certain if it becomes white.

The characteristics of Diabetic urine have been noted separately under Diabetes.

THE EYES.

Different indications of the eye under excitement of different faults.

With excited *bayu*, the eyes look fierce, dry, and smoky, the middle portions become either yellow or reddish, and the pupils restless as if continually rolling. If *pitta* be excited, the eyes are hot, yellow, or red, or even green. The patient feels a burning sensation in the eyes and becomes

unable to bear light. If the *kafa* be excited, the eyes become oily, tearful, white, divested of brilliance, heavy and vacant. Under excitement of two faults, the respective indications of each fault present themselves. If all the three faults are excited, the eyes are generally sunken and become either black or red. The pupils, losing their normal aspect, become fierce, and at times appear to be covered by a thin film and the eyes blinker constantly. Besides, the pupils at times seem to disappear and the eye-balls assume various colours which may also be changing. As the patient gradually improves the eyes return to the normal codition.

THE TONGUE.

Indications of vitiated tongue.

If *báyú* predominates the colour of the tongue resembles teak *(Tectona gradis)* leaves. It may also be yellow besides being dry, cracked, and rough like a cow's tongue. If *pitta* predominates the tongue is red and dark. The tongue is white and thick if there is excess of *káfa* ; the papillæ over it become confluent, and constantly secrete saliva. If two faults predominate, the characteristics of each can be noticed. If all the three faults are excited, the tongue becomes dark, rough, dry, covered all over with pimples, and looks like a charred piece of wood.

The tongue under other circumstances.

With excess of blood and if the patient complains of a burning sensation, the tongue is red and hot to the touch. In fever accompanied by a burning sensation the tongue is dry. In acute fevers, in diseases characterised by a violent sensation of burning, in indigestion, and in the first stage of the excitement of *báyú*, the tongue looks white and coated. In fevers due to excitement of all the faults the tongue becomes thick and dry and seems to be covered with a dry coating ; it assumes

a dark hue and looks like a piece of extinguished charcoal. If the liver is irregular, and the *pitta* and stools become obstructed, the tongue gets a pale coating. During the last stages of spleen and liver troubles, as also in consumption, sores appear on the surface of the tongue. In cholera or acute diarrhœa, in epilepsy and asthma the tongue is cool to the touch. In excessive weakness, and in all diseases accompanied by a burning sensation, the tongue becomes larger and thicker. In a healthy person the tongue is always wet. The drunkard's tongue shows cracks and is dry during reaction.

THE TASTE OF THE MOUTH.

Peculiar tastes are developed during attacks of various diseases. The taste, experienced by the patient, therefore, should be enquired of, for different kinds of *dosa* (faults) give rise to different tastes. Thus, when *báyú* is excited, one experiences a saline taste in the mouth; with *pitta* the taste is bitter; with *kafa*, a sweet taste is developed. If two faults are excited, the taste peculiar to each is experienced. Similarly, if all the faults are excited, tastes peculiar to all the faults, as enumerated above, are complained of by the patient. In the last two cases, the taste is the result of a combination, but can yet be easily differenciated. Two or more kinds of tastes due to excitement of two or more faults combining together, do not form a single indivisible taste, on the other hand, each taste is experienced separately or at successive intervals of time. Taking all these into consideration the patient should be closely questioned. It will materially help the physician to form a clear judgment as to the nature of the fault, the excitement of which has caused the disease. Sometimes the taste in the mouth alone proves the existence of disease even if definite symptoms be not present.

CHAPTER IV.

ARISHTA LAKSHANA.

(PROGNOSTICATIONS OF DEATH.)

Indications of death.

The faults being excited induce disease and spread over the whole physical body. When the disease gains ascendency it develones certain symptoms which are regarded as unmistakable prognostications of death. These are called *Arishtas* by the Hindus. In fact, any symptom from which the nearness of death can be inferred, is called an *Arishta.* It is, therefore, very necessary to note these symptoms during the course of treatment. The physician if he does not care to note these *Arishtas* may take up the treatment of a patient when he is on the point of death. Again, his failure, to note them, may cause the greatest inconvenience to the friends and relatives of the patient. The physician should always be able to give timely warning of the approach of the calamity.

From whatever cause death may arise, the premonitory symptoms (*Arishta lakshanas*) are sure to appear. In some cases these symptoms though manifest are not read rightly. The particular symptoms of death, that are manifested in particular diseases, will be enumerated when dealing with those diseases. In this chapter only some general hints are given which can be easily noticed and which do not belong to any particular disease.

General symptoms of approaching death.

Any sudden change in the constitution or character of a person, involving a direct reverse of what had previously existed. Sudden change of complexion from fair to dark, from dark or sun burnt to yellow may be looked upon as an *Arishta.* Similarly, sudden change from activity to inactivity or vice versa of the whole body or of a particular limb —a part naturally soft becomes hard, or a limb that is naturally active suddenly becomes inactive, or one that is inactive suddenly becomes active; sudden contraction or extension

of a limb; sudden change of temperature of either a part or of the whole body; dryness of that which was oily or oiliness of that which was dry—every one of these should be considered as an *arishtalakshana.* If the eye-brows become drooping or are contracted in an upward direction; rolling of the eyeballs, incapacity to hold up the head and the neck, change in the voice, perspiration on the forehead even in the coolness of the morning, appearance of swollen viens on the forehead, appearance of red pimples in the nostrils; sudden appearance of black pimples and pigmentary nævi or moles on the whole body are regarded as *Arishtas.* If the complexion of half the body or of the face becomes different from that of the other half, if the lips become black, if the teeth become black or red or dark, and if they be covered by coatings of filth, if the tongue be black, rough and dry, if the eyes become contracted or unequal or steadfast, or red, and if they discharge fœtid secretions continuously and lose their compactness; if the hair on the head become parted of itself, showing lines similar to those made with the comb or the brush; or if the hair appear oily inspite of oil; if the eye-lashes drop off or become matted together; if the nose becomes swollen; if dropsical swellings appear when the patient is not suffering from dropsy, death should be regarded as not very far off. The patient whose hands,feet, and breath become cool; who inhales air through the mouth or whose breath is obstructed, or who goes off into a swoon when he attempts to speak, and lies on his back for a longer time than in any other attitude; and who stretches his legs restlessly hither and thither, generally dies within twenty-four hours. So one who picks at the bed-sheetings as if in search of something, or who frequently endeavours to rise up from the bed is regarded as very dangerously ill.

Numerous other symptoms also spoken of as *Arishtas,* are scarcely necessary to mention here. Those that are peculiar to particular diseases will be referred to hereafter.

CHAPTER V.

DISEASES—HOW TO ASCERTAIN.

निदानं पूर्व्वरूपाणि रूपाण्युपशयस्तथा ।
सम्प्राप्तिश्चेति विज्ञानं रोगाणां पञ्चधा स्मृतम् ॥

Nidána (causes), *Purva-rupa* (premonitory indications), *Rupa* (symptoms , *Upashaya* (administration of drug and diet), and *Samprápti* (fulness or development) are the five principal means for the ascertainment of disease.

Nidána is that through which the faults *Báyú*, *Pitta* and *Kafa* become excited and thus induce disease. It is of two kinds, *viz* :—immediate and remote. Foods, drinks and acts which are hostile to the constitution, are regarded as the remote *Nidána* of disease ; while the excited faults that bring about the disease are regarded as the immediate *Nidána.*

Purva rupa, or premonitory indictations are those which manifest themselves before a disease fully pervaded the system. *Purva-rupa*, therefore, is the symptom noticeable during the incubation period of the disease. Those indications, therefore, help the physician to pre-ascertain the particular fault which has gained ascendency in the body and pre-determine the kind of disease that is about to appear and the time it will take to develope. *Purva rupa* is of two kinds, *viz* :—general and special. That by which the mere approach of a disease is inferred without the physician being able to ascertain exactly the exciting fault, may be called the general *Purva-rupa*. But those, by which not only the approach of a disease but also the particular fault or faults can be ascertained, are regarded as special *Purva-rupa.*

When the special *Purva-rupa* becomes fully developed it becomes what is called *Rupa* or the symptom of the disease that has actually set in. Sometimes doubts are entertained about the true character of the disease. In these cases it is

wise to administer such drugs and subject the patient to such courses of regimen as are contrary to the exciting causes of the disease, as tentatively diagnosed, and wait for mitigation of the symptoms, and bring about, if possible, a convalescence or a cure. On the other-hand such emperical treatment may bring about an aggravation of the symptoms and this will lead to a complete or partial abandonment of the original diagnosis. Such administration of drugs and such courses of regimen as the physician has to prescribe for more precise ascertainment of the patient's disease and its causes, are called *Upashaya* and *Anupashaya.* Of course, by *Upashaya* is meant the administration of drug and the subjection of the patient to courses of regimen which bring about either an alleviation of the symptoms, or convalescence, or cure. *Anupashaya* means the reverse of this, *i. e.* treatment which produces an aggravation. *Upashaya* is sometimes used as synonymous with successful treatment. It is sometimes also called *Sátmya,* for the drugs and regimen precribed are seen to be assimilable by or well-suited to the system. It is by *Upashaya* and *Anupashayu* that diseases which are hidden, or those whose symptoms are not manifest, are detected.

By *Samprapti* is meant the full development of disease through the action, local or extending over the whole body, of the excited fault or faults which constitute the immediate *Nidána* of that disease.

Sankhayá (number or variety), *Vikalpa* (measure), *Prádhánya* (importance or prominence), *Vala* (strength), *Avala* (weakness), and *Kála* (time), are different incidents of *Samprápti.* Thus there are 8 kinds of Fever, 5 kinds of abdominal tumours, and 18 kinds of Leprosy, &c. The varieties of each disease are known by the name of *Sankhyá* (number) as an incident of *Samprápti.* In fevers induced by the excitement of two faults or three, the physician has to determine what particular fault has been more excited than the other or others, and what also is the degree or intensity of

that excitement. The ascertainment of these particulars is known by the name of *Vikalpa* (measure). Amongst the faults excited, there may be one whose excitement is due to the *Nidána* or the cause, as inferred, of the disease. This fault is called *Pradhána* (prominent); others are called *Apradhána* (non-prominent or latent). The disease which is induced by its *Nidána*, and whose *Purva rupa* or premonitory indications, as also *Rupa* or symptoms, are fully developed, is regarded as strong, otherwise it is regarded as weak. Time, as an incident of *Samprápti*, indicates those special seasons or special hours which favour the excitement of the faults whose excitement has induced the disease.

Classification of Diseases.

Diseases may generally be classed under two hea These are Organic and Acquired. Those diseases, which are due to the excitement of the faults, are called Organic or Constitutional. If one of the faults be excited, it causes the other two to be excited at least partially. Hence there is no disease in which only one fault is seen to be excited. That fault, however, which has been first excited, is regarded as the characteristic or leading fault of the disease. Those which are brought about by wounds, blows, or curses, or incantations or the influence of evil spirits, are called Acquired or Accidental. As regards Constitutional diseases, these are brought about by the excitement of the faults. As regards Accidental diseases, these have for their *Nidána* an wound or blow, or a curse, or incantations &c. These causes, however, bring pain in the first instance and then the excitement of some fault. Excited *báyú* and *pitta* and *kafa* constitute the immediate or proximate cause of all Constitutional diseases, *i. e.*, of those diseases which are especially regarded as brought about by excited faults; while injurious food and drink and harmful courses of conduct, which lead to excitement of the faults, are remote causes of such diseases. Sometimes it is seen that particular diseases themselves, already developed, bring about other diseases.

The former are regarded as the *Nidána* or causes of the latter. Those diseases which produce others may be merged in them, or may remain side by side with them.

The five incidents mentioned here of *Sampráti* have been treated in a general way. They will be again taken up with reference to particular diseases.

PART II.

FEVER.

Importance of Fever as a disease.

All living creatures have a touch of fever both at the time of birth and death. This is an ordained law of animal existence. And since fever attacks the body at the time of birth, it is proper to take it up first. Besides, fever is the most prevalent of all diseases. Fever accompanies and from it, again, all the other diseases may arise. Thus fever is the foremost of all diseases. Hence, from very ancient time, in all medical treatises, fever is noticed first of all. Agreeably to this practice, fever will be our first subject of study.

General symptoms.

The symptoms that may be observed in different kinds of fever are necessarily very variable both in themselves and in their combinations. The general febrile symptoms are (1) Rise of temperature of the body, (2) Mental cheerlessness, (3) Alteration in the secretions indicated by deficient elimination of water from the body as characterised by stoppage of perspiration, dryness and roughness of the skin, though these are by no means always observed, for in cases caused by excitement of *pitta* there is more or less perspiration. (4) Derangement of the digestive system and deficient secretion of digestive fluids. The tongue therefore is perched and dry and the patient is generally thirsty. There is also nausea and disinclination for food. (5) Change in the character of the urine. (6) The pulse is full and increases in frequency and shows various characteristics. (7) The respiration or breathing is generally increased. (8) Chills and rigor are often experienced.

(9) Pain in almost every limb specially in the back. (10) Restlessness, Insomnia and in high fever delirium are not uncommon. (11) Loss of flesh and weight and consequent debility not infrequently induces anæmia. Although in consequence of the infinite variety of symptoms presented, fever is of various kinds, yet for purposes of treatment, it has been classed under eight general heads. These are fevers born of (excitement of) 1. *bayu*, 2. *pitta*, 3. *kafa*, 4. *bayu* and *pitta*, 5. *bayu* and *kafa*, 6. *pitta* and *kafa*, 7. *bayu*, *pitta* and *kafa*, and 8. accidental causes.

General premonitory symptoms.

The premonitory symptoms of fevers are generally the same. They are insipidity of mouth or tongue, a sense of heaviness of the whole body, restlessness and watering of the eyes, excessive sleep, instability of mind, frequent yawning, contraction of the muscles, shivering, fatigue, errors and delusions, delirium, sleeplessness at night, horripilation, grinding of the teeth, alternate liking and dislike for warmth and cool breezes and other cool things, dislike for food and drink, indigestion, weakness, general muscular pain, langour, procrastination, idleness, irritability and relish for hot, saline, pungent, or sour foods.

Some special symptoms.

Besides in consequence of the excitement of different elements special symptoms, characteristic of the elements are observed. Thus, with excited *bayu*, excessive yawning; with excited *pitta*, excess of burning sensation, and in excited *kafa*, excessive repugnance for food are noticed. In fevers caused by two of the faults, the special indications of those two faults, and in fevers due to all the three faults, the special indications of all the three faults, may be seen along with the general premonitory symptoms noticed above. All the symptoms enumerated above can not certainly be expected to be present but they will vary a good deal according to the intensity of excitement of the faults.

General indications of *Samprápti.*

Bayu, *Pitta* and *Kafa* excited by irregular foods and drinks and practices, enter into the *Amásaya* * and vitiate the *Ama*-juice. and cause irritation in the *amasaya* and produce heat internally. This heat, internally originated, comes out and manifests itself externally, producing the deranged condition called fever. In consequence of this outward manifestation of internal heat, the skin, in all kinds of fever, becomes hot. This, in fact, is the cause of the development or appearance of fever.

Symptoms caused by excitement of *Bayú.*

In fever caused by excited *bayu* † there are shivering, the hair standing on ends and quick rise of temperature. Sometimes the skin is very hot but soon after it may cool down. The throat and the lips are perched. There is also sleeplessness, incapacity to sneeze, dryness of the body, constipation, pain especially in the head, the chest and in the abdomen and also in the limbs, insipidity or bad taste in the mouth, tympanites, frequent yawning, ringing in the ears, dry cough, nausea, exhaustions, thirst, delirium. The eyes are red and the urine high coloured.

Symptoms caused by excitement of *pitta.*

In fevers excited by *pitta* ‡ the attack is sudden and very severe with quick pulse, watery stools (as in diarrhœa), vomiting, frequent perspiration, scanty sleep, delirium, bitter taste in the mouth, burning sensation in every part of the body, loss of consciousness, a state of inebriation like that produced by alcoholic drinks, thirst, swimming of the head,

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* The *Amásaya* is that part of the stomach which receives food and drink immediately after deglutition. When digestion commences, a liquid substance emanates from the food and drink. This liquid is called *Amarasa*. *Koshtha* is a general name indicating the intestines; sometimes, however, it is used to signify that portion of the intestines which receives the digested or half-digested food.

† These fevers are generally known by the name of Agues.

‡ These fevers are generally known by the name of bilious fevers.

sores in the throat, lips and nose, yellow stools and urine, yellow eyes, and desire for cold. Sometimes erruptions appear on the body.

Symptoms caused by excitement of *kafa.*

When *kafa* excites the fever the attacks are neither sudden nor very severe at the onset. The symptoms are mild excitement of the pulse, langour, sweet taste in the mouth, a general sense of heaviness of the body, dislike for food and drink, chill, nausea, cough, horripilation, thirst, excess of sleep, catarrhal discharges from the mouth and the nose. The colour of stools, urine and eyes are whitish. The patient sometimes feels as if his garments are wet and desires for more heat.

Symptoms excited by *bayu* and *pitta.*

With (excited) *bayu* and *pitta*, the symptoms are thirst, loss of consciousness, swimming of the head, burning of the skin, insomnia, pain in the body, dryness of the throat and of the mouth, vomiting, disgust for food, horripilation, yawns, pain in the joints. The patient feels as if his whole body is swinging and complains of want of light.

Symptoms excited by *bayu* and *kafa.*

The symptoms when *bayu* and *kafa* are excited are peculiar sensation as if the whole body is wrapped up in some wet cloth or blanket. There is also pain in the head and in the joints, excessive sleep, watery secretions from the nose and the mouth, cough, perspitation, both external and internal heat of the body but the fever is moderate.

Symptoms excited by *pitta* and *kafa.*

In fevers due to excited *pitta* and *kafa*, the mouth is sticky with phlegmatic secretions and bitter with bile. The patient feels sleepy langour and disgust for food and drinks. Cough may be troublesome but the patient generally throws out phlegm and some bile also which is indicated by the bitter taste of the phlegm. There may be also loss of consciousness alternate sensations of heat and cold.

Fever caused by the excitement of all the three faults, is called *Sánnipátika*, and is commonly known as *Jawra-vikára* (or perverted fevers). In this fever, alternate sensations of heat and cold are repeatedly experienced or the patient may always feel chilly. Pain in the bones specially in the joints, and in the head, is also marked. The eyes are lustreless, blank and watery or they may be blood shot and wide. There is ringing in the ears; the throat appears to be choked up and irritation is felt as if there are some troublesome sharp foreign bodies. Hence the cough is severe, with loss of consciousness, delirium, hard breathing disgust for food, delusions, thirst, insomnia. The tongue is as black as charcoal, and as rough to the touch as that of a cow or bull. The limbs are lifeless and relaxed. Spitting of blood mixed with phlegm, or bile; rolling of the head; suppression of stools, and urine; scanty or excessive perspiration are some of the prominent symptoms. The body is not much reduced in consequence of its being full of all the three faults. An inarticulate sound continually comes out of the throat. Sores appear in the mouth and in the nostrils. There is sensation of heaviness in the stomach even when no food is taken for hours together and the body being full of aqueous humours, the faults take a long time to be neutralised and therefore, subside very slowly. Dark or red spots resembling wasp-bites, which may develop into sores may also appear on the body.

Symptoms due to excitement of all the faults (*bayu*, *pitta* and *kafa*.)

What is termed Pneumonia by the allopathic doctors is only a form of "Sánnipáta" fever. Besides the general symptoms noted above, the patient before the attack *i. e.* in *purba rupa*, experiences great weakness and utter loss of appetite. During the first stage there are shivering, vomiting, pain in the chest, headache, delirium, restlessness, and tossing of the arms and legs. When the disease is developed, the above troubles

Pneumonia.

are more strongly manifest. A few additional symptoms may appear—severe pain in the chest which can be hardly touched without causing pain; respiration painful; cough violent; phlegmatic secretions thick and sticky and have a darkish hue like that of iron rust and adhere to the spittoon and cannot be easily removed. Sometimes a little blood may be noticed in these secretions. On the seventh or the eighth day, urine and perspiration become copious; the pulse beats from 90 to 120 per minute; the temperature ranges from 103° or 104° and in some cases runs up to even 107°. The face becomes gloomy and appears pensive. The cheeks are either red or dark, the lips parched, the tongue dry and foul. The appetite and power of digestion completely disappear and the stools are loose There is sleeplessness, incapacity to bear light. Pimples appear on the face, on the second or the third day of attack. The vitiation of the lungs is the principal characteristic of this disease. In many cases the lungs rot away and a sort of liquid phlegm very fœtid resembling the decoction of dried plums or the cream of milk, or puss is secreted. When the lungs are thus affected or if there is a burning sensation in the lungs the disease is very difficult to cure. Pneumonia generally proves fatal in cases of children, oldmen, persons addicted to alcohol and pregnant women.

Duration of Sannipata Fevers.

Sánnipáta fever is never easy to cure. If the bowels are irregular and all the faults are excited and if the digestive fire is destroyed the case becomes incurable. Otherwise the disease can be cured but with difficulty. The critical days are the seventh, the ninth, the eleventh, the twelfth, the fourteenth, the eighteenth, the twenty-second, and the twenty-fourth. If fever gradually decreases in intensity, the three faults slowly, become lighter and the senses begin to recover, sleep returns, the action of the heart improves, the stomach and the body become light, and the mind becomes steady, and physical strength

returns, that is if these and other favourable symptoms manifest themselves and the critical days are one after another passed, then the patient recovers. If, on the other hand, sleeplessness increases day by day, the numbness of the heart, as also the heaviness of the body, disgust for food, restlessness of the mind and weakness of the body increase and other unfavourable symptoms appear, death takes place within the periods indicated. If, at an advanced stage of such a fever, a painful inflammation occurs at the root of either the right or the left ear, the patient rarely recovers. If such inflammation occurs during the first stage, the case becomes curable; and if in the second stage, cure may be brought about with some difficulty.

Abhinyasa.

When the three faults are exceedingly excited, and entering the ducts of the chest become mingled with the *áma-rasa* (the juice into which food is converted in the first stage of digestion) and affect the sensory organs and the mind, the result is a severe form of *Sánnipáta*. This form of fever is called *Abhinyása*. The patient loses all activity. Sight, touch, hearing, and the sense of smell are obliterated. He fails to recognise persons and is unable to understand what is said to him. He never wishes to eat anything. He speaks very rarely, tosses his head constantly, groans ceaselessly, frequently changes sides on the bed and he feels as if a thousand needles are pricking every part of his body. This fever is almost always incurable.

Agántuka Jwara or externally induced Fevers.

Wounds inflicted with weapons, or brick-bats, or clenched fists or sticks, incantations, meaning rites performed with the aid of *mantras* for bringing about disease or death of another person, the influence of evil spirits, or of such passion as lust and wrath and grief, and curses denounced by Bráhmans,—these are causes that produce Accidental or Externally Induced Fevers. The

particular fault that is excited by any of these causes and which manifests itself prominently is spoken of as *Anubandha* of the fever that appears.

Fevers due to poisons.

In fevers generated by poisons, the principal symptoms are paleness of the face, diarrhœa, disgust for food, thirst, pain in the body as if a thousand needles are pricking. There is also loss of consciousness.

Fevers due to inhalation of herbs and scents.

Certain fevers are due to the scent being inhaled of particular herbs and plants. The principal symptoms of such fevers are loss of consciousness, headache, and vomiting.

Fevers due to lust and love.

Fever is sometimes induced by such nervous disturbances as may be occasioned by one's failure to secure the woman of his heart. The principal symptoms in such cases are mental restlessness, sleepiness, lethargy, and disgust for food.

Fevers due to grief, etc.

Fevers may also be caused by sudden fear, severe grief or wrath, and the principal symptoms in such cases are delirium and trembling.

Fevers due to incantations.

In fevers caused by the incantations of foes and curses of Bráhmans and others the principal symptoms are loss of consciousness, and thirst. In those cases when the person is possessed by an evil spirit, the principal symptoms are great excitement or anxiety of the mind, laughing, weeping, and trembling of the body.

In fevers born of lust, grief or fear, *báyu* is excited. In fevers born of wrath, *pitta* is excited and in fevers brought about by association with evil spirits, all the three faults *viz.*, *báyu*, *pitta* and *kafa*, become excited. Laughter or weeping of the patient are in reality the laughter or weeping of the evil spirit that possesses the patient.

Irregular Intermittent Fever or *Bisamajwara.*

When there is no regularity of time, about accession and exacerbation and no equability about heat and violence, the fever is called Irregular Intermittent Fever or *Bisamajwara.* This type is characterised by temporary complete cessation of fever and most of its symptoms, but which may come back at any time, there being no regularity of interval.

Cause of *Bisamajwara.*

Improperly treated acute fevers, where the *dosas* are only temporarily suppressed by powerful drugs, turn into *Bisamajwara.* The *dosas* (faults) which had been improperly suppressed again gain ascendency as the patient returns to his usual habits of life. The revived *dosa* (fault) takes its hold on some of the *dhátús* or elements of the body, and thus cause *Bisamajwara* or Irregular Intermittent Fever. Sometimes Intermittent Fever may start from the beginning and history of suppressed acute fever can not be traced.

Classification of Intermittent Fever.

According to difference of symptoms, Intermittent Fevers are classed under the heads (1) *Santata* or Continuous—The excited fault affects the food juice and the fever lasts for 7, 10 or 12 days at a stretch, the variations of temperature, at different periods of the day, being within limited ranges. The fever leaves for sometime to reappear again and run through the usual course. (2) *Satataka* or Constant.—In it the fault affects the blood and appears twice within twenty-four hours and is generally called Double Quotidian. (3) *Anyedyuska* or Quotidian.—In which the fault affects the flesh and the fever appears once in twenty-four hours. (4) *Tritiyaka* or Tertian.—The fault affects the adeps or fat, and the fever appears on every third day, *i. e.* on every alternate days. (5) *Chaturthaka* or Quartan.—The fault, in this case, affects the bones and the marrows and the fever appears on the fourth day ; *i. e.* the patient remains free for two consequitive days.

Characteristics of Tertian Intermittent Fever.

In Tertian Intermittent Fever, if *pitta* and *kafa* predominate, pain appears in the waist and in the back-bone just before the appearance of the paroxysm. If *báyú* and *kafa* predominate, there is also pain in the back, and if *báyú* and *pitta* predominate, there is pain in the head.

Characteristics of Quartan Intermittent Fever.

In Quartan Intermittent Fever, if *kafa* predominates, pain appears in the calves. If *báyu* predominates, the pain begins in the head and spreads throughout the body.

Irregular Intermittent Fever.

When the paroxysms continue for two whole days and disappear on the next day to re-appear on the fourth day, the fever is regarded as only a modification of the Quartan variety. Fevers due to evil spirits are classed by some physicians under this head.

Symptoms of Fever born of *kafa.*

In fevers with predominance of *kafa*, the skin is dry, and the body may be full of dropsical swellings, the patient is lethargic and he gradually looses all activity.

Symptoms of Fever called *Vátavaldsaka* and *Pralepaka.*

The slow type of fever which appears every day is called *Vátavaldsaka* and is due to excited *báyú*. With heaviness of body and in which the patient feels sick with constant perspirations, the fever is technically known as *Pralepaka*. This is also a mild form of fever and is generally noticed in cases of Phthisis.

Difference of temperature due to difference of distribution of *tridosá.*

If the nourishing element of the food instead of being absorted into the system, becomes vitiated, and if the excited *pitta* and the *kafa* distribute themselves in the upper and the lower region of the body or on the sides, the result would be that the part of the body where *pitta* collects becomes hot, while

the part where *kafa* accumulates remains cool. If the vitiated *pitta* centres itself in the stomach, and the vitiated *kafa* in the limbs, then the patient's body becomes hot but the extremities remain cool. If on the other hand vitiated *kafa* centres itself in the stomach and *pitta* in the limbs then the body remains cool but the hands and the feet become hot.

Symptoms of Fever preceded by cold and heat.

If *kafa* and *báyú* influence the skin, or the secretions that feed the skin, then a chill precedes the fever. Subsequently, when the excitement of *báyú* and *kafa* decreases, a burning sensation, due to excited *pitta* follows. This is called *Sheetapoorba-jwara* or fever preceded by cold. If on the other hand *pitta* is the chief exciting element then a burning sensation precedes the fever but when the excited *pitta* is allayed *kafa* and *báyú* induces the chill which is followed by fever. This is called *Dáhapoorba-jwara* or fever preceded by heat or burning. Both these fevers are caused by any two of the *dosas* or all of them. It should be noted here that the *Dáhapoorba-jwara* is more painful and more difficult to manage than the *Sheetapoorba-jwara.*

Constitutional Fever.

When the fever is directly influenced and is connected with any of the seven principal ingredients or *Dhátús* of the body, it is called *Dhátúgata-jwara* or Constitutional Fever.*

* Diseases have been classed under two heads, *viz.*, Constitutional and Accidental. Fever due to the vitiation of any one of the seven *Dhátús* is called *Dhátústha* Fever. I render it Constitutional Fever, from absence of a better word. It certainly falls under the general class of diseases called Constitutional. Accidental Fevers also are brought about by excitement of any one or any two, or all the three faults, which induces a vitiation of one of the *Dhátús.* But then the remote cause of such fevers is an wound and the like, which induces a vitiation of the faults. There can be no disease without the faults being excited. In Constitutional Diseases such excitement is regarded as the immediate cause. In Accidental ones, it is regarded, as the mediate cause.

Difference of symptoms in relation to different elements of the body.

The following are the characteristics in cases of fever due to excitement of faults in relation to:— (1) *food-juice*—Heaviness of the body, nausea or even vomiting, langour, disgust for food, mental lâssitude, &c. (2) *Blood*—A little vomiting of blood, burning sensation in the body, vomiting, stupefaction of the mind, delusions, delirium, appearance of pimples over the face and the body, and thirst. (3) *Flesh*—The pain in the calves of the legs, thirst, heat of the skin, burning sensation within the body, frequent stretching of arms and legs, weakness of limbs, copious stools and urine, &c. (4) *Adeps*—Excessive perspiration, thirst, loss of consciousness, delirium, vomiting, fœtid smell in the body, disgust for food, weakness of the limbs, restlessness, &c. (5) *Bones*—Severe pain as if the bones are breaking, suppressed moans, difficulty of breathing, copious stools, vomiting, frequent stretching of arms and legs, &c. (6) *Marrow*—visions of darkness, vomiting, hiccup, cough, sensation of cold, or a burning sensation within the body, long breaths, cutting pains in or near the heart, &c. (7) *Semen*—Absence of any excitement of the male organ, constant emission or discharge of semen or* of blood. In such fevers death is sure to take place.

Internal and External intensity of fever.

When the principal symptoms are a burning sensation within the body, excessive thirst, delirium, difficulty of breathing, delusions, piercing pains in the joints and the bones, suppression of sweat, immovability of the excited faults (*báyú*, *pitta* and *kafa*), and retention of stools and urine, &c., the fever is of Internal Intensity. On the otherhand when the external heat is great, thirst and other painful indications present themselves in a mild form, the fever is said to be of External Strength.

During the rains, the *báyú* is prone to excitement; in autumn, the *pitta*; and in spring, the *kafa*. Fevers due to these respective faults, excited respectively in these seasons, are called Season-Fevers or Natural Fevers. When, however, fevers appear in the season of rains from excited *pitta* or *kafa*, or in autumn from excited *báyú* or *kafa*, or in spring from excited *báyú* or *pitta*, they are called Perverted or Out-of-Season Fevers. Season-Fevers, except those due to excited *báyú*, are all easily cured. All Out-of-Season Fevers are difficult to cure. In Season-Fevers, although only one fault is the exciting cause, yet the two others may also be noticed though less prominent.

Season-Fevers and Out-of-Season Fevers.

When there are copious discharge of saliva and other secretions from the mouth, nausea, tightness about the heart, disgust for food, sleepiness, lassitude, indigestion, insipidity of the mouth, heaviness of the body, numbness of all the organs, loss of appetite, copious urine, and when the intensity of the fever is great, it is called Immature or Acute Fever.

Immature or Acute Fever.

The fever which is gradually attaining maturity, shows the following symptoms; *viz.*, violence, thirst, delirium, difficulty of breathing, delusions, inclination to pass stools and urine, and inclination to vomit. But when the fever attains maturity, the appetite returns, the limbs become lighter the patient ceases to be violent and *báyú*, *pitta*, and *kafa*, as also stools and urine are passed. No fever matures in less than eight days.

Immature and mature fevers.

Cough, loss of consciousness, disgust for food, vomiting, thirst, frequent and liquid stools or suppression of stools, hiccup, difficulty of breathing, and pain all over the body are some of the complications which if present retard the recovery of the patient.

Complications.

Characteristics of Fevers that are incurable.

Fever becomes incurable when it relates to one or more of the internal *Dhátús* or ingredients of the body ; or when the duration of fever is unusually long and there is want of consciousness or strength on the pant of the patient. When the fever is due to powerful causes and complications such as burning sensation within the body, thirst, constipated bowels, cough, difficulty of breathing, loss of strength, dryness and roughness of the skin, irregular or intermittent pulse, prostration from the beginning, loss of consciousness, sensation of cold in the external parts but of heat internally, horripilations, rolling bloodshot eyes, hiccup, piercing pain in the heart, breathing through the mouth, lassitude, reduction of flesh, disgust for food &c., arise the attack generally proves fatal.

Symptoms foretelling the disappearance of Fevers.

Before fevers that are caused by an excitement of all the faults, or that are characterised by internal intensity, or that centre about some *Dhátú*, disappear a sensations of burning, thirst, shivering are felt. There are also loose motions, copious perspiration, delusions, loss of consciousness, suppressed moans and fœtid smells in the mouth.

Indications of the suppression of Fever.

When fever subsides there are perspiration, lightness of the body, itching of the head, sneezing, and a desire for things of sour tastes. Sometimes sores appear in the exterior of the mouth.

Observance of fast in Acute Fever.

In Acute Fever, *Langhana* or fast should be observed at the outset, so that the excited *báyú*, *pitta* or *kafa* may be soothed down and the digestive fire may become keen and the body light. The fever will then easily abate.

Cases in which fast is forbidden.

In fevers due to excited *báyú* and gradual waste of one or more of the *Dhátús* (constituent elements) as in phthisis or when the fever is due to fear, wrath, grief, lust, or excessive labour, fast should not be prescribed. For

identical reasons, fast is not recommended to those persons in whose constitutions *báyú* predominates or who have keen appetite or excessive thirst, or have sores in their mouths, or are subject to illusions (in consequence of weak under-standings), or in the case of those who are weak or tender of years or advanced in age, not in case of women who are in the family way. These people are already weak, they should not be further weakened.

Effects of improper fast.

Improper and injudicious fasts produce such troubles as pain in the joints or in the limbs, cough, sores in the mouth, eructations, loss of appetite, disgust for food, thirst, weakness of vision and hearing, restlessness of mind, delusions and gradual loss of consciousness

Effects of proper fast.

Fasts judiciously observed ensures regularity of the bowels, keeps the urine free, maintains the *báyú* in normal equilibrium, induces perspiration and keeps the mouth in the best of conditions. Judicious fasting assures the healthy tone of the digestive system with a cheerfulness of mind and a buyancy of spirit.

Treatment in immature state.

During the first eight days the fever is said to be imma-ture when no *Páchanas* or medicines of any other kind need be given, but if the attack of fever does not appear to be simple, proper medicines should certainly be administered. A tea-spoonful of any the following decoctions will be found very useful in simple fever. All that can be used at this stage is the *Shadangapániya.* For the digestion of the faults a decoction may be given of the following :—

A. *Coriandrum Sativum*—1 Tola; Decoction of *Trichosanthes dioica* leaves—1 Tola. B. Co-Decoction of dry ginger, bark of *Cedrus Dedara, Coriandrum Sativum, Solanum Indicum,* and *Solanum Xanthocarpum. Cyperus Rotundus, Oldenlandia Corymbola, Andropogon Laniger, Red Sandal wood, Sida Cordifolia* and *Dry Ginger*—each weighting ⅓ Rupee.

Treatment in the Remittent Fever.

In continuous or remittent fever, first relieve the bowels with the decoction of the seeds of *Holarrhena Antidysenterica*, the leaves of *Trichosanthes dioica* and *Picrorrhiza Kurroa*. If *pitta* predominates in such fever, then instead of the seeds of *Holarrhena Antidysenterica*, either *Coriadrum Sativum*, or *Oldenlandia biflora*, may be substituted. After this, the fever disappears. If the patient be weak, this sort of *Páchana* which operates as a purgative should not be administered. Medicines such as Jwarankusha, Swachchhanda Bhairava, Hinguleshwara, Agnikumára, and Sree-Mrityunjaya (red), pounded with honey and mixed with the juice of the leaves of *Ocimum Sanctum*, may be administered. These medicines can be used even after the fever disappears.

Treatment in Fevers due to excitement of the *báyú*.

In fevers due to *báyú*, juices of *Asparagus racemosus* and *Tinospora cordifolia* mixed with a little treacle prove useful. Also, decoction of the roots of *Piper longum*, *Tinospora cordifolia*, and dry ginger, or any of the following *Páchanas viz*:—*Compound decoction*; *Ægle Marmelos*; *Co.-decoc. Agathotes Cherayta*; *Co.-decoc. Vanda Roxburghi*; *Co.-decoc. Piper longum*; *Co.-decoc. Tinospora cordifolia*; *Co.-decoc. Vites Vinifera*; may be profitably administered. *

Treatment in Fevers due to excitement of the *pitta*.

In fevers due to *pitta*, decoction of *Oldenlandia biflora*, or of *Oldenlandia biflora*, *Pavonia odorata*, and *Pterocarpus Santalinus*, is recommended. Besides these, any of these *Páchanas*, such as *Holarrhena antidysenterica*, *Symplocos racemosa*, *Trichosanthes dioica*,

* *Páchanas* are decotions of diverse plants and herbs, and are always named after the tree or herb with which the list begins. All those will be explained in the proper place. We will indicate them as Compound decoctions. *e. g.*, Co.-decoc. Tinospora Cordifolia means the *panchan* of Tinospora Cordifolia and other plants included in the list of this particular *panchan*.

For identification of drugs see Vol. III.

Co.-decoc. Hedysarum Alhagi, or *Co.-decoc. Trâyamâna*, and others of the kind, may be given with advantage.

Prescription in Fevers due to excitement of the *kafa*.

In fevers due to *kafa*, decoction of the leaves of *Vitex Nigundo*, with powdered *Piper longum* thrown over it, should be given. The Co.-decoc. of the "Ten Roots", as also of *Justicia Adhatoda*, is very beneficial. Co.-decoc. of *Piper longum*, Co.-decoc. *Picrorrhiza kurroa* or Co.-decoc. *Melia Azadirachta*, may be administered.

Treatment in Fevers due to excitement of two of the faults.

In fevers caused by the excitement of two faults, *Páchanas* should with great care be selected, so as to allay the two particular faults that have been excited. In fevers due to *bâyû* and *pitta* the following *Páchanas* are useful:—Co.-decoc. *Navanga*; *Co.-decoc. Panchabhadra*; Co.-decoc. of the "Three Fruits"; *Co.-decoc. Solanum Xanthocarpum*; and Co.-decoc. Liquorice.

Treatment in Fevers due to excitement of *bâyû* and *kafa*.

In fevers originated by *bâyû* and *kafa* the patient should be given the expressed juice of the leaves and flowers of *Justicia Adhatoda*, mixed with honey and sugar. When there is bilious hemorrhages or jaundice, the expressed juice of the leaves and flowers of *Justicia Adhatoda*, is very useful. In fevers caused by *bâyû* and *kafa* the following *Páchanas* are prescribed, *viz.*, *Co.-decoc. Tinospora cordifolia*; *Co.-decoc. Cyprus Rotundus*; *Co.-decoc. Berberis Asiatica*; *Co.-decoc. Châturbhadraka*; *Co.-decoc. Cissampelos Hernandifolia*; *Co.-decoc. Solanum Xanthocarpum*. Dry fomentation with heated sand-bags is useful. The process is to heat some sand in an earthen vessel, a piece of cloth should then be taken and upon it spread some leaves of *Ricinus Communis*, or of *Calatropis Gigantea*, or betel leaves. The heated sand should be thrown upon those leaves and then a small quantity of *kânji* (infusion of boiled rice kept for a long time) should be sprinkled over it. The

cloth should then be bound up into a loose bundle and applied to every part of the patient's body, excepting the chest. This application considerably allays pains in the head and in the limbs.

Treatment in Fevers due to excitement of *pitta* and *kafa*.

In fevers caused by excitement of *pitta* and *kafa*, *Páchanas*:—Co. Decoc. *Trichosanthes dioica*; or Co. Decoc. *Amrita* (*Tinospora cordifolia*), and Co. Decoc. of the "five bitters" are very useful.

During remission or intermission, of these fevers in their acute state medicines, such as Sarvajwaránkusha * Pills, Chandeshwara, Chandrashekhararasa, Vaidyanath Pills, Navajwarebhasingha, Mrityunjayarasa, (black), Prachandeshwara, Tripura-Bhairavarasa, Sheetárirasa, Kaphaketû and Pratápmártandarasa, &c., should be prescribed. The selection of the medicine and of the *anúpan* would, of course, depend upon the fault excited. Pulverised *Aconitum heterophyllum*, (6 Ratis), three or four times, at intervals of two or three hours or Pulverised *Piper longum* (2 Ratis), mixed with pulverised kernel of the seeds of *Guilandina banducella* (4 Ratis), may also be administered with advantage.

Treatment in Fevers due to excitement of all the faults in its first stage.

In *Sánnipata* fevers brought about by the excitement of all the faults, the intestines and the lungs should be first taken care of. When these are provided for, attempt should be made to mitigate *pitta* and *báyú*. Co. Decoc. *Pancha-Kola* and Co. Decoc: *Cassia fistula* are admirable for the intestines.

* The names of Hindu Medicines are generally poetical. Their significations are interesting. For example, "Sarvajwarankusha" means that which acts on all fevers like a goad or sharp hook on an elephant; Chandeshwara, Chandrashekhara, Vaidyanath are names of Shiva, the patron deity of physicians and drugs. "Navajwarebhasingha" is "lion to the elephant representing acute fever." It implies that this medicine destroys a fever however violent or strong it may be. &c.

Dry ginger, proves very useful to relieve *kafa*. Good result is obtained by ensalivation. To increase the secretion of saliva let the patient keep in mouth pastilles made of powdered *Piper longum,* and *Piper nigrum* mixed with rock-salt and ginger-juice. The secretions which accumulate in the mouth must be thrown off. Besides cleansing the mouth these pastilles relieve the *kafa* which accumulates near about the throat. Juice of the *Citus Medica* mixed with the three varieties of salt, (rock-salt, *Vit.*, and Sachal *), if used as a snuff relieves the *kafa* which accumulates in the nasal passage and removes the characteristic heaviness of the head; the *kafa* becomes thin and is secreted out. If the patient is unconscious, the following may be administered as snuff. Take equal quantities of *Piper longum* roots, rock-salt, and flowers of *Piper longum* and flowers of *Dioscorea aculeata*; and mix with equal quantity of powdered black pepper, put the whole thing in a sufficient quantity of hot water and use this water as a snuff. The patient will soon recover consciousness. Sleepiness, delirium, and heaviness of the head, will disappear or at least will be considerably alleviated. For curing drowsiness, a snuff consisting of equal quantities of rock-salt, seeds of *Moringa pterigosperma,* mustard seeds (white), and *Applotaxis auriculata* made into a paste with goat's urine may be given. A collyrium paste, made of *Mimossa* the seeds of *Sirissa, Piper longum,* black pepper, rock-salt, garlics,

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* In Hindu Medicine, various kinds of salt are used. "Saindhava" or rock-salt, so called from Sindhu, the modern Sindh, the country whence it used to come in former days. 'Samudra' or that produced from the sea or sea-waters. 'Vit' occurs in dark, red, shining granules somewhat resembling coarsely powdered lac in appearance. It has a mild, saline and nauseous taste. 'Sauvarchala,' called also 'Sanchal and Kálanimak' is aromatic, agreeable and digestive. 'Romaka,' called also 'Sakambari', comes from the lake Sambhar in Rajputana. 'Audbhida' is manufactured from the earth. The ashes of various plants, again are used in the manufacture of salts.

Realgar, and *Acorus calamus* in equal quantities, and a sufficient quantity of cow's urine applied to the eyes will also relieve drowsiness. If the head be very hot, with a severe headache, the eyes bloody, the following medicine may be applied with advantage. Take of Nitrate of Potash about half a *tolá*, and of Ammonia half a *tolá*. Dissolve in a seer of water, Drench a piece of cloth in this water, sufficiently large and apply to the temples and the crown of the head. This application may be repeated till relief is obtained. In *Sánnipata* fever, the following *Páchanas* are useful, *viz.* :—Co. Decoc. Kshudrádi ; Co.Decoc. Cháturbhadraka; Co.Decoc. of the "five roots;" Co. Decoc. of the "ten roots;" Co. Decoc. *Cyperus pertennis*; Co. Decoc.Chaturdashánga; the three varieties of Co.Decoc. Ashtádashánga; Co.Decoc. Bhárgyádi; Co.Decoc. *Circuma Zerambet*; Co. Decoc. *Solanum Indicum* ; Co. Decoc. Vyashádi; Co. Decoc. *Ipomœa Turpethum*. The following are the medicines from which selection can be made according to the requirements of the patient, *viz.*, Kasturibhairava, Brihat Kasturibhairava, Shleshmakálánalarasa, Kálánalarasa, Sannipátabhairava, Vetálarasa, and other medicines of this type.

Treatment of *Sannipata* in the second and the third stages.

If in Sánnipata fevers the body becomes cool and the pulse sinks, Makaradhwaja one Rati, musk one Rati, and camphor one Rati, with honey should be given as a stimulant and repeated every one, two or three hours as may be necessary. To this paste two *tolás* of the juice of betel leaves or of ginger may be added with advantage. Under such circumstances Mrigamadásava, Mritasanjivani Sura, and Kasturikalpa Rasáyana, may be administered. When the patient's vision, hearing, speech, pulse, and consciousness begins to fail and Makaradhwaja and other stimulants fail to revive the patient Suchikábharana, Ghora-nrisingha, Chakri (Chákí), Brahmarandhrarasa, and such others strong medicines may also be given.

Pneumonia—a form of *Sannipata.*

Pneumonia is not, according to the Hindu Physicians, a separate disease. It is as has already been said, a form of *Sánnipata* and is due to the excitement of all the three faults. Hence, in pneumonia, all the *pánchans* (compound decoctions) and medicines recommended in Sánnipata may be given including Lakshmivilása, Kaphaketu, and those medicines which are prescribed in Phthisis and lung diseases. All these remedies are strong medicines and require careful application.

Prescription in Fever called Abhinyasa.

In Abhinyása * fever Co. Decoc. Káravyádi and Co. Decoc. Shringádi, and medicines such as Swachchhandanáyaka, as also all those recommended in *Sánnipata* are useful.

In acute fever, especially when it is characterised by excitement of all the three faults, various violent symptoms supervene, either in consequence of the violence of their excitement or on account of acts of indiscretion. These supervening symptoms are more dangerous than the disease itself, since they bring on death soon enough. It is, therefore, necessary to alleviate these complications as soon as possible.

Inflammation in Fever due to the excitement of all the faults and its Treatment.

In *Sannipat* fever inflammations sometimes appear near about the ear-roots which may proves fatal. If it appears during the first stage of the fever, it is regarded as curable ; otherwise it may be cured, with difficulty. When the inflammation appears, leeches may first be applied on the spot and after they have done their work apply a plaster made either of yellow ochre, *Pángá* salt, dry ginger, *Acorus calamus* and mustard in equal measure with sour gruel ; or of *Dolichos biflorus, Myrica sapida,* dry ginger, and *Nigella sativa,* in equal

* Its symptoms have been described before. It is a violent form of fever, in which the patient has no consciousness, &c.

measure, with water. The plaster must be heated on fire, before application. Care must be taken so that there may not be any blister caused by over heating. If the inflammation, instead of subsiding under such treatment, continues Linseed poultice should be applied, to bring on suppuration when it may be opened with a clean sharp knife. The wound should be washed with a tepid decoction of Nimba (*Melea Azadirachta*). This should be continued daily till the wound heals up, and a piece of cloth sooked in garlic oil, or "Kshatári Oil" should be left on the open wound.

Thirst in Fevers due to excitement of *kafa* and its Treatment.

In fevers due to excitement of *kafa* it is not advisable to allow the patient much water. A quantity of water should be boiled and allowed to cool. In it should be dissolved a little quantity of white sandal paste. Put some cumin seed tied up in a little piece of cloth to soak. The patient may be made to suck, as often as he feels thirty, the cumin seeds thus tied together and soaked. The best remedy, however, is the medicated drink Shadanga-pániya which has been already explained.

Burning sensation in Fever and its Treatment.

If the patient complains of severe burning sensation of the body juice of *Celsia coromandeliana* should be rubbed on the body. A thin paste made of *Ptychotis ajowan* with the juice of *Euphorbia neriifolia*, may be rubbed on the body with advantage. A piece of cloth wrung out of some gruel of rice and placed on the patient's body also gives relief. When the cloth becomes dry, it may again be steeped in sour gruel and applied again. A paste should at first be made of some sprouts of *Zizyphus Jujuba* with some sour gruel of rice. It should then be mixed or dissolved in a larger measure of gruel. This liquid should be churned with a wooden churner. The froth that will arise may be rubbed over the patient's body.

Sprouts of *Melia Azadirachta* may be used in the same way and the froth raised may be applied after the same manner. A plaster made of the paste of *Káliya* wood, red-sandal, *Asclepias pseudosarsa*, liquorice, and the kernel of the seeds of *Zizyphus Jujuba*, in equal quantities, with sour gruel of rice, when applied to the crown of the head relieves burning sensation of the body, and considerably reduces the thirst.

Excessive Perspiration in Fever and its Treatment.

If excessive perspiration appears, the body may be rubbed with powder of *Dolichos biflorus*. To reduce the seeds to fine powder, it is necessary to fry the seeds on a dry oven of sand. Burnt earth, finely pulverised, or the red powder "phalgu"* commonly called *Fág* may also be rubbed on the body with good effect.

Nausea and Vomiting in Fever and its Treatment.

For alleviating nausea and vomiting, cooled decoction of cardamom should be given a tea-spoonful at a time. Decoction of *Tinospora cordifolia* cooled and mixed with little honey and used one tea-spoonful at a time gives good result. The roots of *Andropogon muricatum*, one *tolá*, reduced to paste, mixed with the paste of white sandal half a *tolá*, and dissolved in a quarter of a *seer* of sugar-water, may be repeatedly given a *tolá* at a time. † Take *Oldenlandia biflora*, 2 *tolás*, half a *seer* of water, boil down to quarter *seer* and strain. A spoonful or two of this liquid may be administered with similar effect. Dung of the oridinary fly which can be collected from hanging ropes, mixed with honey and sandal-paste, or with sugar, will alleviate nausea or vomiting when licked by the patient. Three or four grains of the dung of

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* Genuine 'Phalgu' is made of the root of a species of wild ginger, and coloured with *Sappan* wood. The traders, to make large profit, substitute less costly materials. Indeed, various kinds of wood reduced to fine powder and coloured red, is now sold in the Calcutta market as "Phalgu."

† Better than sugar is Batasa, puffed sugar-cake, which is a preparation of sugar. It is preferred for its lightness.

the cockroach dissolved in a quantity of cold water will alleviate vomiting if administered twice or thrice a tea-spoonful or two at a time. Pieces of ice, kept in the mouth, alleviate vomiting as also hiccup. The powders called ***Elâdi***, &c, spoken of in the chapter on Nausea, may also be used.

Constipation in Fever and its Treatment.

If the bowels be constipated, castor-oil, 2 or 2½ ***tolás***, mixed with warm water or milk, should be given. A decoction of the seeds of *Holarrhena Antidysenterica*, the leaves of *Trichosanthes dioica*, and *Picrorrhiza Kurroá*, may also be given. Besides these, the medicine called Jwarakeshari, Jwara-murári, and Ichchhá-bhedi rasa, may be prescribed, or "Sarala-bhedi" pills may be given. The last two medicines operate as mild purgatives and induce a few easy motions. If diarrhœa be the supervening symptom, the treatment should be that which is prescribed in fever with diarrhœa. Hindu physicians regard fever with diarrhœa as a distinct disease.

Suppression of Urine in Fever and its Treatment.

If the urine be suppressed, Vajra-kshára*, 2 to 6 ***ratis***, dissolved in cold water, should be given at intervals of 2 hours. Saltpetre may be used, in the same way in place of Vajra-kshára. A *tolá* of each of *Andropogon muricatum* roots, seeds of ***Tribulus terrestris***, *Hedysarum Alhagi*, cucumber, and of ***Cucumis Melo***, with Kábábchini (Cubeb), and bark of ***Cratæva religiosa***, should be steeped in an eighth of a *seer* of water for 2 hours. A little of this water may be given every half an hour, till urine is passed. Half a *tolá* of saltpetre, dissolved in a quarter of a *seer* of water, and mixed with a little of sugar, will also make the urine free. This drink will reduce the quickness of the pulse and also the heat of the body. Indeed, it may even bring about a remission of the fever.

* Vajra-Kshára is a preparation of Nitrate of Potassium in which is added a small quantity of Aluminium Sulphate.

Hiccup in Fevers and its Treatment.

When there is hiccup, the patient should be made to inhale the smoke of Asafœtida, black pepper, *Phaseolus radiatus*, and dried horse-dung, all placed together upon glowing charcoal. Take about half a *tolá* of rye, reduce to powder and put in water measuring half a *seer*. When the powder falls to the bottom, decant the water in another vessel. About half a *chattáck* of this water should be given to the patient at intervals of 2 or 3 hours. Mustard oil should be rubbed over the abdomen, and fomentation with flannel wrung out of hot water should be applied. Rock-salt or a mixture of sugar, dry ginger-powder in a quantity of water, operates as a good medicine, if the water, so prepared, be taken as a snuff. Burn some dry bark of the *Ficus religiosa*, and while still blazing, dip into water. This water should afterwards be strained and may be given to the patient as a drink, a little at a time. It will stop the hiccup and any nausea or vomiting. Hot cocoanut-water given internally also relieves hiccup. Take the intestines of a cockroach make into a paste with half its quantity of black pepper. About ¼ *rati* of this paste given with water twice or thrice will alleviate the most violent hiccup in no time.

Asthma and its Treatment.

If the breath be asthmatic, an infusion made of *Solanum Indicum*, *Solanum Xanthocarpum*, *Hedysarum Alhagi*, *Cucumis acutangulus*, *Rhus succeedanea*, *Clerodendron Siphonanthus*, *Aplotaxis auriculata*, *Picrorriza Kurroa*, and *Circuma Zerumbet* may be given. *Piper longum*, *Myrica sapida*, and *Rhus succeedanea*, reduced to powder, and mixed with honey, may be given to be licked with the tongue. The plumes of the peacock reduced to ashes 2 *ratis*, and *Piper longum* reduced to pulv, 2 *ratis*, or the kernel of *Terminalia bellerica*, 2 *ratis* or the kernel of the seeds of *Zizyphus Jujuba*, 2 *ratis*, mixed with honey, may be given to be licked. A piece of iron, heated in dry cowdung gathered from fields,

may be used for gently cauterising the sides of the chest. This has the effect of alleviating even violent asthma.

Cough and its Treatment.

If cough be the distressing symptom, then making a powder consisting of the roots of *Piper longum*, *Terminalia bellerica*, *Oldenlandia biflora*, and dry ginger to be mixed with honey. Give it to the patient to lick. Juice of *Justicia adhatoda*, mixed with a little honey, may be given to drink. Steep some fruits of *Terminalia bellerica* in clarified butter, cover them up with cowdung and bake the whole thing on a slow fire. The fruits, when sufficiently baked, should be allowed to cool a little. By keeping one or two of these fruits speedy relief is obtained.

Disgust for Food and its Treatment

If disgust for food is the symptom that is to be alleviated, the following remedies should be tried, *viz.*, Rock-salt and juice of ginger, or rock-salt mixed with the filaments of the flowers of *Citrus medica*, or clarified butter and rock-salt and the juice of *Citrus medica*, or the thin paste of the fruits of *Phyllanthus emblica* and *Uvæ Passæ* very effectively removes disgust for good. Any of these may be kept in mouth for some time and will effectively cleanse the bad taste and foul condition of the mouth which generally produce disgust for food. Disgust for food is also caused by a bad condition of the liver and the intestines and should be treated accordingly.

Preparation of *Ghusrá* in Chronic and Intermittent Fever.

In ordinary Chronic Fever and Intermittent Fever the juice of the leaves of *Nyctanthes arbor-tristis*, mixed with a little honey, may be given to drink. The *Ghusrá* of these, three *viz.*, *Oldenlandia biflora*, the leaves of *Nyctanthes arbor-tristic*, and *Tinospora cordifolia* or of these five, *viz.*, *Tinospora cordifolia*, *Oldenlandia biflora*, "Thánkuni," "Hilinchá," and the leaves of *Trichosanthes dioica*, may be administered. "Ghusrá," is prepared in the following way :—the different articles are half-grinded together;

they are then wrapped in a plantain-leaf and thinly covered over with clay, and then placed on a fire of cowdung cakes. After a while, the juice is pressed out. This juice is known by the name of "Ghusrá", or take the roots, bark, leaves, flowers, and fruits of the plant known by the name of Hárakánkrá, and grind them together with a pestle. These are afterwards to be exposed to a fire and the juice expressed in the same way. The dose is about 2 *tolás* of this juice to be used with 2 annas weight of dry ginger-powder. Old or chronic fever is alleviated by it. Or, take the entire main root of the *Wedelia calandulacea*, and divide it into seven pieces, one piece with a small piece of ginger may be taken by the patient at a time. This medicine cures all kinds of old or matured fever. Take, *Balsamodendron mukul*, the leaves of *Melia Azadirachta*, *Acorus calamus*, *Aplotaxis auriculata*, *Terminalia chebula*, *Hordeum hexastichum*, white mustard seeds, and clarified butter, mix them together in a mortar. With the paste, make some small sticks and burn as inscence. Indeed, the smoke should be applied to every part of the body. Such application of medicated smoke is called "Ashtángadhúpa." Old or mature fever is cured by it. By applying the smoke of sticks made of the cat's dung, fever falling within the class of agues may be cured. If *Balsamodendron mukul*, and *Andropogon Schœnanthus* be not obtainable, which are very efficacious, the roots of *Andropogon muricatum*, *Acorus calamus*, the resin of *Shorearobusta*, the leaves of *Melia Azadirachta*, the roots of *Calatropis gigantea*, *Aquilaria Agallocha*, *Santalum album*, and *Cedrns deodara*, may be used. The smoke of sticks so made cures several kinds of fever. These sticks are called "Aparájitá" or never-failing. In all kinds of matured fever as also of intermittent fever, the following kinds of *Páchanas* may be administered, taking into account the particular fault or faults excited :—*Co.-decoc, Solanum Xanthocarpum, Co.-decoc. Tinospora cordifolia, Co.-decoc. Uvæ Passæ, Co.-decoc.* "Mahaushadha" (otherwise dry ginger),

Co. decoc. Trichosanthes dioica, Co.-decoc. Sipponanthus Indica (and especially called "Vishamajwaraghna"), *Co.-decoc,* Vrihat Jwaraghna *Co.-decoc.* liquorice, and *Co.-decoc, Beleria cristata.* In Intermittent Fevers, all the three faults excited, are the causes. Soon, however, one or two of them predominate over the others. Hence, in prescribing the above *Páchanas,* care should be taken to ascertain the particular faults that has or have been more excited than the others or other.

Prescription in Tertian and Quartan Fevers.

In Tertian Fever, *Co. decoc,* dry ginger, *Co.-decoc, Andropogon muricatum,* roots and also *Co.-decoc, Trichosanthes dioica.* In Quartan Fever *Co.-decoc Justicia adhatoda, Co.-decoc. Cyperus rotundus,* and *Co.-decoc. Terminalia chebula* are useful. The roots, extracted under the constellation named *Pushyá,* of any of the herbs mentioned below and tied with a red thread to the wrist, prove beneficial in Tertian Fever. The plants are *Leea hiria, Sida cordifolia, Echites frutescens, Sipponanthus Indica, Mimosa pudica, Doodia lagopodiodes, Achyranthes aspera,* and *Verbesinacalandulacca.* Either the juice of the leaves of *Mimusops elengi,* or of *Mimosa sirissa,* or *Cricuma longa,* or *Berberis Asiatica,* mixed with a little *Ghee,* when used as a snuff cures Quartan Fever. Another cerebral purgative may be made of the juice of the leaves of *Mimusops elengi.* Take the roots of the *Calatropis gigantea* (of the white variety) collected under the constellation *Aswini,* 6 *ratis* pound it with a little water in which sun-dried rice has been washed. By administering it to a patient suffering from Tertian Fever, beneficial results may be expected. Also the drink (called *Peyá*) made of rice * and the juice of about a thousand leaves of *Oxalis corniculata,* is calculated to do much good in such cases.

* There are two kinds of rice, *viz.*, *átap* and *siddha*. The former is made with the aid of only solar heat; the latter by boiling paddy in water and then drying it in the sun. Elaborate instructions are laid down for making the drink called "Peyá" in Hindu Medicine.

For allaying Intermittent Fevers some say that a piece of the root of *Solanum nigram* tied about the ear of the patient cures those intermittent fevers which appear during night. *Co.-decoc. Solanum Xanthocarpum*, is also very beneficial.

Intermittent Fevers that appear at night.

In fevers that set in with a sensation of cold, *Co.-decoc. Bhadrá*, and *Co.-decoc Ghana*, are beneficial, while in those that set in with a burning sensation, *Co.-decoc. Terminalia bellerica* and *Co.-decoc. Sida cordifolia* (of the larger variety), are beneficial. Besides these other Compound decoctions recommended in Bisamajwara may also be prescribed if necessary.

Treatment in Fevers that set in with a Sensation of Cold.

In all those matured fevers, as also intermittent fevers that take a chronic type, the particular exciting fault should be carefully determined and any of the following medicines, should be prescribed with suitable *anúpán* Sudarshanachurna, Jwarabhairava-churna, Chandanádi-lauha, Sarvajwarahara-lauha, Vrihat-Sarvajwarahara-lauha, Panchánana-rasa, Jwarashuri-rasa, Jwarkûnjarapárindra-rasa, Jayamangala rasa, Vishamajwarántaka lauha, Putapáka, Vishamajwarántaka-lauha, Kalpataru-rasa, Tryhakári-rasa, Chaturthakári-rasa, Makaradhwaja, and Amritárishta. In mature fevers, if there is no *kafa*, any of the following oils may be given to be rubbed over the whole body:—Angáraka, Vrihat-Angáraka, Lákshádi, Mahálákshádi, Kirátádi, and Vrihat-Kirátádi. In such fevers, any of the following varieties of *Ghee*, may be given. Dashamulashatpalaka, Vásádya and Pippaládya.

Treatment in mature Fevers that take a Chronic Type.

In mature fevers, some varieties of medicated milk prove as beneficial as nectar itself. While in immature fevers, those very milks prove equally harmful. Milk boiled with the roots of *Hedysarum gangeticum*, *Doodia legopodioides*,

Use of Medicated Milk in Fever.

Solanum, Indicum Solanum, Xanthocarpum, and *Tribulus terrestris,* are very useful in mature fever relating to Consumption, Asthma, Chronic Headache, and Inflammation of the Schniederian Membrane. Milk boiled with *Tribulus terrestris, Sida cordifolia,* the bark of *Ægle marmelos,* and dry ginger, makes the bowels regular and the urine free, and reduces dropsical swellings if any. Milk boiled with the bark of *Ægle marmelos* and *Boerhavia diffusa* of both the white and the red varieties, is good in all kinds of mature fevers. If there is pain about the anus, milk boiled with oil *Ricinus* should be given.

Preparation of Milk used in Fever.

The several articles mentioned in each case should be taken in equal proportions, and their united weight should come to 2 *tolás.* The quantity of milk to be taken should be 8 times of this, that is, 16 *tolás.* Water, 4 times the quantity of milk, that is, 64 *tolás,* should then be mixed. The whole should then be boiled on a bright fire, till the entire quantity of water should evaporate i. e. when the quantity of liquid is again 16 *tolás.* It should be used tepid hot.

Use of Quinine and its Effects.

According to the Western Method, quinine is frequently administered to patients even in the acute stage of fever. The result that happens is that the fever, instead of being cured, is only suppressed so as to re-appear if the patient ceases to adhere to the sick regimen. Owing to the suppressed condition of the *kafa* no opportunity occurs for administering medicated *ghee* or oils.

Treatment in Accidental Fever.

In Accidental Fevers, that particular fault (*bayú, pitta,* or *kafa*) which may be prominent should be attended to. Besides this, there are some special rules to be observed. In those Accidental Fevers which are the result of wounds, such courses of treatment should be adopted as are

reverse of what are called hot. Then, again, such food and drink should be prescribed as are astringent, or sweet, or oily.

Treatment in Fevers due to Incantations, etc.

The ancient scriptures direct that in fevers brought about by incantations of foes, or curses of Brahmanas, the treatment should consist of *Homa*, and worship offered to the deities and expiratory rites. Similarly, in Accidental Fevers brought about by the action of evil spirits and the influence of hostile planets and constellations, the treatment should consist of gifts to the poor, religious rites of propitiation, hospitality to self-invited guests.

In Accidental Fevers caused by the strong scent of plants and herbs, or by poison administered into the system, the treatment should be by medicines which neutralise the poison and alleviate the excited bile. The decoction should be given of Cinnamon bark, Cardamum, *Mesuaferria*, Cinnamon leaves, Camphor, "Kánktá," *Aquilaria Agallocha*, the red, scented article called "Kumkuma," and cloves. These articles are known by the name of "Sarva-gandhà" (*i. e.*, all the scents). In fevers caused by wrath, the treatment naturally consists of the removal of the case and soothing words. In fevers due to lust, grief, and fear, the treatment should be by consoling speeches, the presentation if possible to the patient of the object desired. The mind of the patient should be kept engaged as much as possible so that it may not go back to the offending subject. Medicines should also be given for allaying the *báyú* which is always excited in such cases. If wrath is excited, then the fever due to lust becomes abated ; so if wrath or lust be excited, fevers due to fear or grief become abated. In fevers caused by the action of evil spirits, the patient should be bound down and suitable medicines as will excite *Báyú* should be used. Generally, in fevers due to mental excitement, the best treatment consists in allaying that excitement by soothing the patient in various ways.

Treatment after Convalescence.

After the fever has been cured, the patient should be given a tonic medicine consisting of *Lauha Bhasma* (*Iron oxide*) 2 *ratis*, with equal quantities of pulverised Chebulic myrobalans and pulverised dry ginger all mixed with the infusion of *Ophelia chirata.* This tonic brings strength and increases blood. Good results are also atained from 'Makaradhwaja' used with the infusion of *Ophelia chirata.*

Regimen in Acute Fever.

In Acute Fever, the patient should fast, till the excited faults shows signs of weakening. After which the physician, noting the appetite, may allow the patient to take sugarcandy, *Bátásá*, pomegranates, the bulbous roots of *Scirpus Kysoor*, grapes, the fruits of *Trapa bispinosa*, sugarcane, fried paddy, thin gruel of fried paddy, gruel of sago or of arrow-root or of barley, and other food of a very light kind. Boiled water cooled or hot should be given for drink. In fevers due to excited phlegm, or excited wind and phlegm, or all the faults excited together, the water that is to be given should be hot. When the fever has left and the patient does not feel any complaint for two or three days together, fine old rice, well-boiled, broth of *Phaseolus Roxburghii* or of *Vicia Lens*, and curries possessed of pungent or bitter taste, and fishes of the smaller varieties, should be given. In Acute Fevers, it is very necessary to keep the bowels clean. In *Sannipat* fevers where all the faults are excited the regimen should be precisely of the same nature. If, however, the patient is very weak, cow's milk lightly boiled, or the wine called 'Mrita-sanjibani' mixed with broth of meat or of *Phaseolus Roxburghii* or of *Vicia Lens*, should be given, a little at a time, as may be thought necessary.

In these fevers it is harmful to take rice before the fever completely subsides. Food that is difficult to digest or that which increases or excites *kafa*, anointing the body with oil, physical exercise, sexual congress, sleep during the day,

indulgence in excessive anger, use of cold water; and exposure to chilly blasts, etc., are also injurious, and should be avoided.

Regimen in Matured and Obstructed Fevers.

In matured and obstructed fevers, if the temperature is high the patient should be given gruel of fried paddy, sago, barley, arrow-root, or some such dry food as *chuppaties* of wheat flour. If the temperature is not high rice diet can be given during the day-time along with broth of *Phaseolus Roxburghii* or *Vicia Lens* and curries made of the fruits of *Trichosanthes dioica*, or *of Solanum melangena*, or of *Ficus Glomerata*, or of *Colocasia Indica*, or unripe radish, or green plantain or the sticks of (Horse radish) *Moringa pterygosperma*. Only small fishes, *Koi*, *Mágura*, *Singhi*, may be taken if the patient wants to take any. Lightly boiled milk may also be given. All drinking water should be boiled and cooled before use. If the patient is very weak, broth of pigeon, chicken or young goat-meat should be given. At night-time, Sago and water and light *Chuppaties* may be given. Lemon-juice is very good and one or two pieces may be given with rice. The patient must not be allowed to overload his stomach. It is always a good practice to take a little less than one has appetite for.

Forbidden Acts.

Ghee (clarified butter) or any preparation of *ghee* or, indeed all foods that are difficult to digest, sleep during the day, night-keeping, excessive labour, exposure to chilly blasts, cold baths, sexual congress, etc. are very baneful to persons suffering from fever. It should be observed, however, that in the case of those persons who have fevers due to excited *báyú* and *pitta* baths at intervals, in tepid warm water, may also be allowed, but too much water should not be used.

CHAPTER VI.

SPLEEN.

The spleen is one of the chief glands of the human body, and is situated on the left side of the abdomen. In normal condition it cannot be felt from outside, but when the spleen gets enlarged it can be easily felt just under the ribs.

Causes that lead to Enlargement of the Spleen.

The spleen becomes enlarged if fever is allowed to remain uncured for any length of time. Malarial Fever, as also residence in any place where Malarial Fever is prevalent leads to enlargement of the spleen. Sweet and oily food, travelling in a fast vehicle immediately after heavy meals, indulgence in excessive labour, tends to enlarge the spleen. When the spleen becomes enlarged, the person gets fever that lasts in a mild state for the whole day and night, or that increases or decreases on alternate days, every exacerbation being accompanied by a sensation of cold and shiver. Some of the symptoms of enlarged spleen are a biting or burning sensation in it ; constipated bowels, scanty or blood-red urine, difficulty of breathing, cough, loss of appetite, langour, loss of flesh, weakness, pale complexion, anæmia, thirst, vomiting, tastelessness of the mouth, vision of darkness, fainting feeling and loss of consciousness.

Treatment of Spleen.

In Enlargement of the Spleen, the bowels should recieve first attention and should be clean. Chebulic myrobalans, reduced to fine powder and mixed with old treacle, or with *Vit* salt, each of equal measure, administered with warm water, will purge the bowels. *Piper longum* is also very efficacious. Two or three of these fruits, reduced to a paste with cold water, may be administered by itself or with old treacle. The flowers of the palmyra, reduced to cinders within a covered pot,

and administered with old treacle is also useful in enlarged spleen. An equal measure of asafœtida, dry ginger, *Piper longum*, black pepper, *Applotaxis auriculata*, the ashes of the green spikes of barley, and rock salt, pounded with the juice of *Citrus medica*, makes an efficacious medicine. One-eighth of a tolá to one-fourth is the dose. Equal measures of *Ptychotis ajowan*, roots of *Plumbago Zeylanica*, the ashes of the green spikes of barley, roots of *Piper longum*, fruits of the same, and *Baliospermum montanum* reduced to powder and if this powder be administered half a tolá with warm water, or whey, or wine as the vehicle, beneficial results may be expected. Roots of *Plumbago Zeylanica*, should be reduced to a paste with enough water and divided into pills, each of the weight of one *rati*. Three pills should be given inserted within a piece of ripe plantain. The roots of *Plumbago Zeylanica*, turmeric, and ripe leaves of *Asclepias gigantea*, reduced to powder, or the flowers of *Grislea tomentosa* reduced to powder and mixed with old treacle may be given. Garlics, roots of *Piper longum*, and chebulic myrobalans, if taken with cow's urine, give good result. Half a tolá of *Galega purpurea*, reduced to paste, and administered with whey, does much good. Half a tolá of the lime of conchshells administered with the juice of *Citrus acida* will reduce even a large spleen. The lime of bivalve shells obtained from the ocean is also a good remedy. The wood of *Cedrus deodara*, rock salt, and sulphur, taken in equal measure, and reduced to ashes, operate beneficially in enlargement of the spleen and also of the liver. One-eighth tolá of the fruits of *Piper longum* reduced to powder, and administered with the decoction of chebulic myrobalans and *Amoora Rohituka* proves efficacious. The decoction of the barks of *Hedysarum gangeticum*, *Doodia lagopodioides*, *Solanum indicum*, *Salanum xanthocarpum*, *Tribulus terrestris* (syn *T. languinosus*), chebulic myrobalans, and *Amoora Rohituka* is a good remedy. *Páchana* of *Co.-decoc. Nidigdhika* (*Tribulus terrestris*)

may also be administered. The following remedies are recommended:—Mánakádi-gudiká, Vrihanmánakádi-gudiká, Gudapippali, Abhayálavan, Mahámrityunjaya-lauha, Vrihat-lokanátha-rasa. If there is no fever or *kafa* Ghritas such as Chitraka ghrita may be used with advantage. Another efficacious medicine in enlargement of spleen is Rohitakárishta.

Panchatikta Pills.

If violent fever accompanies, or if the fever that is present suddenly gains in strength, then among the medicines mentioned above, those should be selected which are alleviative of fever also. Those medicines, again which check and cure fever, should be administered in conjunction with the drugs that alleviate enlargement of the spleen. If necessary, the treatment of the spleen should be suspended temporarily for treating the fever. "Panchatikta" Pills are very efficacious in fever with enlargement of spleen. The treatment of spleen should be taken up after the fever abates.

Treatment in Advanced Cases.

In advanced cases, it is not safe to prescribe purgatives, since, it may induce looseness of bowels and stomachic disorders, which may not be easily cured. If diarrhœa be induced, Vishamajwarántaka-lauha should be given. If there be dysentery, or dropsical swellings, or jaundice and anæmia, the medicines recommended in these diseases should be given along with those specially mentioned for enlarged spleen. Enlarged spleen with Grahani is very difficult to cure. The medicines prescribed in such cases are Chitrakádi-ghrita as also such medicated spirituous liquors as Kanakárishta, Abhayárishta, etc., as laid down in the chapter relating to diseases of the Grahani.

Treatment when Sores appear in the Mouth.

When sores appear in the mouth, pills of Khadira (*Acacia catechu*) should be applied, dissolved in water. A little alum with the decoction of the barks of *Acacia Arabica*, *Mimusops elengi*, *Eugenia jambolana*, and *Diospyros*

glutinosa, and the leaves of the guava may be used as a gargle while still warm.

Treatment when Pain accompanies Enlargement of Spleen.

If there be pain about the spleen, a plaster may be applied of *Zingiber cassumunar* reduced to a fine paste. Fomentation with warm water is recommended. A sheet of flannel may also be tied round the spleen with advantage.

Diet.

The regimen that has been laid down in case of mature and chronic fever is also recommended in this disease. Those articles and practices directed in mature fever should be observed. Instead of giving ordinary milk, the patient should have milk boiled with two or three fruits of *Piper longum*. This acts as a medicine as well. Every kind of fried or burnt food, or that is difficult to digest and takes long time to digest, is injurious. Labour, night-keeping, sleep during the day and sexual congress should be strictly avoided.

CHAPTER VII.

LIVER.

The liver is also one of the main organs of the body. It is situated on the right side of the abdomen just under the ribs, and like spleen, can not be felt when it is in normal condition. The liver secretes *pitta* and therefore plays an important part in the digestion and assimilation of food.

Causes.

All those causes which lead to enlargement of the spleen and which have been laid down in the previous chapter, produce enlargement and derangements of the liver also. Besides, excessive use of wine, sudden stoppage of bloody discharges from piles, and a few other causes producing suddenly change upon the system, lead to enlargement of the liver and other hepatic derangements. The liver may sometimes get contracted. When the liver is in its natural state, it can rarely

be felt by the fingers. If enlarged or contracted, the physician can detect it by pressing his fingers on the right side of the abdomen, just under the ribs where the liver is placed. When there is anything wrong with the liver pain is generally evident. The stools become scanty and their colour becomes muddy. The whole body, especially the eyes becomes pale, A sensation of contraction is felt under the ribs of the right side. A chronic cough sometimes noticed. Pain is felt below the right shoulder-blade as if needles were pricking. Pain is felt on the right shoulder, or the whole of the right side of the body. A bitter taste is always felt in the mouth. Nausea or actual vomiting appears. The pulse becomes hard. Fever is always present. The patient cannot lie down on the right side. Various other symptoms which appear in cases of enlarged spleen are also evident in cases of enlarged liver. The fault or faults excited should be determined in the same way as in disorders of the spleen. Disordered liver, if neglected for a long time, produces jaundice, anæmia, dropsical swellings and various other complications. If the liver becomes very much enlarged, and causes the abdomen to be inflated, it is called *Jakrid-udara*, details of which will be found in in the chapter on the diseases of the stomach and abdomen.

Treatment and Diet.

The treatment is nearly the same as in disordered spleen. The bowels should always be kept free. All the medicines laid down in the last chapter are also useful in disorders of the liver. Besides, the well known preparations of iron called Yakridári, Yakritplihári and Yakritplihodara-hara, and the following remedies, *viz*., Vajra-kshára, Mahádrávaka, and Mahá-shankhadrávaka are specially recommended. For allaying pain the liver should be rubbed over with turpentine and then fomentation with warm water should be applied. Cow's urine, heated and bottled up, may also be used for fomentation. A piece of flannel also, soaked in heated calf's urine, may be used with better result.

The diet is the same as laid down in diseases of the spleen. The articles and practices that should be avoided are also the same.

CHAPTER VIII.

JWARATISAR.

(FEVER WITH DIARRHŒA.)

Name and Causes.

FEVER and Diarrhœa are separate diseases but Hindu Physicians regard fever with diarrhœa as deserving of special notice. When those causes which produce fever, exist with those others which produce diarrhœa, they lead to fever with diarrhœa. Besides, if during fever, objectionable food, impure water, or powerful purgatives are used, Diarrhœa is very likely to supervene.

Treatment.

It is not possible to combine the treatment of fever and that of diarrhœa for in cases of fever with diarrhœa almost all the medicines prescribed for fever are more or less calculated to purge the bowels. The medicines suitable for diarrhœa are all constipatives. It will be seen, therefore, that medicines that are alleviative of fever, will increase looseness of the bowels, while those that alleviate diarrhœa will increase the violence of fever. Hence the treatment in fever with diarrhœa requires special medicines. In *Jwáratisára* no effort should be made at the outset for checking the watery motions. If the motions are checked, diverse other diseases may appear in consequence of the retention of the fœtid matter in the intestines. In those cases, however, in which the frequency and quantity of the stools appear to be positively dangerous to the patient's life, medicines should be administered for checking them, regardless of the fever. Ordinarily, in this disease, Páchanas and such medicines as

provoke the digestive fire should be administered. One tolá of coriander seeds and one tolá of dry ginger should be boiled in 32 tolás of water. When about 8 tolás remain in the pot, it should be strained. This drink should be given twice or thrice a day when cool. The following decoctions also may be given, *viz.*, Co. Decoc. *Pavonia odorata*, Co.Decoc. *Cissampelos hernandifolia*, Co.Decoc. *Cyperus partenuis*, Co. Decoc. *Tinospora cordifolia*, Co. Decoc. *Andropogon muricatum*, Co. Decoc. of the "*five roots*", Co. Decoc. *Holarrhena antidysenterica*, Co.Decoc. *Cyperus rotundus*, Co. Decoc. *Ghana*, Co. Decoc. of the "five leaves" and Co.Decoc. *Ægle marmelos*. Discretion should be used in selecting the particular decoction. If the selected decoction does not allay the disease, any of the following medicines should be given with suitable vehicle or *anûpán*; *Vyashádi-churna*, *Kalingádi-gudiká*, *Madhyama-Gangádhara-churna*, *Vrihat Kutajávaleha*, *Mritasanjibani Batiká*, *Siddhapráneswara-rasa*, *Kanakasundara rasa*, *Gagansundara-rasa*, *Ananda-bhairava-rasa*, *Mritasanjibana-rasa*, and similar medicines.

Diet.

If the patient is not very weak, he should at the outset be made to fast. Then the six varieties of *Nymphæa stellata*, cooked in gruel of barley, may be given with some juice of the pomegranate, the *manda* * of fried paddy, or of barley, or the *pálo* or dry pulv of *Trapa bispinosa*. Arrow-root and barley, may also be given. Sanjiban khádya may also be used. If the patient is weak, he should not be made to fast, but should be put on a light diet. As the digestive power of the patient increases, fine old rice properly boiled, *Cicer lens*, and curries of brinjals or the smaller variety of Udumvara, may be served in gravy

* The *Manda* of an article is prepared by first soaking or boiling it in nineteen times its own weight of water. The liquid is then strained through a piece of cloth and a portion of the substance itself is also sheeved through. There are several varieties of this preparation and are differently named *Anna*, *Bilepi*, *Manda Peya*, and *Jusa* according as 5, 9, 19, 11 and 18 times of water is used. That which falls through the cloth is taken as *Manda*.

Small fishes, freshly killed may be given when the patient is convalescent and does not object to take fish. In every case, whether it is a vegetable dish or a preparation of fish care should be taken to use very little curry powder and only a small quantity of butter or oil. In particularly weak cases, the broth of young of meat may be given in small quantities without any spicies but only a pinch of salt to taste. Goat's milk, juice of pomegranates, and the burnt kernel of raw fruits of the *Ægle marmelos,* are also efficacious. For drink, water which had been previously boiled should be given.

Things and Practices Forbidden.

All food that takes long time to digest, such as wheat-flour, barley, pulses, *Phaseolus radiatus,* gram, and *Cajanus indicus,* the ordinary pot-herbs, sugar-cane, raw-sugar, dried grapes, all articles that are laxative, too much salt, chillies, copious water or other drinks, as also chill, sun-heat, the rubbing of oil on the body, bath, physical exercises, night-keeping and sexual congress are forbidden.

CHAPTER IX.

ATISÁRA.

(DIARRHŒA.)

In diarrhœa *báyú, pittá* and *kafa* and the *dhátus* or chief ingredients of the body, being all more or less vitiated, weaken the digestive fire and are themselves forced down and out of the body with the stools by the action of the *báyú.*

Causes.

Heavy meals or such foods as are difficult to digest, or are very oily, or very dry, or very hot, or very cold, or very watery, or very hard, or that are composed of hostile or inharmonious ingredients such as milk and meat or fish, taking food before the last

dish has been digested, improperly cooked food, irregular diet (too much one day and too little another day, or eating at irregular intervals) excessive or injudicious, or insufficient use of emetics and purgatives and enemata, vegetable or mineral poisons, vitiated wine or water, unaccustomed dishes, irregularities of season or weather panic, grief, remaining in water for a long time, suppressing calls of nature, worms in the intestines are the chief causes that lead to diarrhœa.

Varieties.

Diarrhœa is of six varieties, according as they are caused by 1. vitiated *báyû*; 2. vitiated *pitta*; 3. vitiated *kafa*; 4. vitiation of all the faults 5. grief, and 6. indigestion.

Premonitory Symptoms.

Before diarrhœa is fully developed, pain is felt in the cardiac region, about the navel, the anus, the stomach, and the two sides of the abdomen. There is a general langour of the body. The *báyû* does not move freely. The bowels are constipated, and subsequent indigestion.

Symptoms of Diarrhœa. due to Vitiated báyû.

In diarrhœa brought about by vitiation of *báyû*, the stools are dark or red, scanty and frequent, and frothy. They may be dry and contain undigested matter. The passing of stools is accompanied by sound. There is pain in the anus.

Symptoms of Diarrhœa Caused by Vitiated pitta.

In diarrhœa caused by vitiated *pitta*, the stools are either yellow, or green, or red. The other indications are thirst, swoons, burning sensation all over the body, burning pain in the anus, and the appearance of sores about it.

Symptoms of Diarrhœa. Caused by Vitiated Kafa.

In diarrhœa caused by vitiated *kafa*, the stools are white in colour, thicker than in the other varieties, mixed with phlegmatic secretions, possessed of the smell of raw and undigested food. They are cool to the touch. The hair on the patient's body frequently stands erect.

Symptoms of Diarrhœa. Caused by all the Three Faults being Vitiated.

In diarrhœa caused by the vitiation of all the three faults, the indications of each of the separate varieties can be noticed. The stools look like porcine fat and sometimes have the appearance of water in which meat has been washed. It is very difficult to cure.

Symptoms of Diarrhœa Caused by Grief.

If one, in consequence of some dire calamity, becomes filled with grief, and as a result begins to eat very sparingly, the heat and vapours caused by grief, enter the digestive system, weaken the digestive fire and throw the blood out of its proper course and ultimately induces diarrhœa. In this variety, scarlet blood, as red as the fruits of *Abrus precatorius* comes out, sometimes mixed with stools. When mixed with stools, such blood is possessed of a very fœtid smell; but when it is unmixed with stools, it has little or no smell. Unless the grief which is the root of the disease be removed the disease itself cannot be cured.

Symptoms of Diarrhœa Caused by undigested Juices.

In consequence of undigested food the three faults deviate from their respective paths and vitiate the blood and other ingredients of the body, producing frequent stools of different colours. In this kind of diarrhœa, biting pain is felt in the stomach when the patient evacuates.

The Examination of Stools in Diarrhœa.

As long as the stools are greasy and of a very fœtid smell and sink when thrown into water, the diarrhœa is called *Amátisára, i. e.,* immature, otherwise the diarrhœa is regarded as mature. When both the stomach and the body become lighter than before.

Fatal Symptoms.

If the stool is oily and dark in colour, or black and red like a piece of the liver, or if it is shining and transparent and resembles either ghee, oil, or fat, or marrow, or a piece of boneless flesh,

or milk, or curds, or water in which flesh has been washed, or if it is blue and red like the wings of the Châsa (the blue jay), or slightly dark and burnt in colour, or glossy, or of various colours, or if the stool shows on the surface circular spots of diverse hues like what may be seen on the plumes of the peacock, or if there is a fœtid odour like that of carrion, or if it looks like a quantity of cerebral matter, or if it is copious in quantity, death very generally ensues. Diarrhœa is considered incurable when there is thirst and burning sensation all over the body, the patient sees darkness in broad daylight, there is difficulty of breathing as in asthma, or hiccup, or sharp shooting pains on the sides of the chest or in the bones, or fainting fits and loss of consciousness, or restlessness of the mind, delirium, or in which the patient's piles (if he has any) suppurate and throw out puss. If the anus remains opened and never closes and the patient loses strength and flesh, while the patient's body remains cool notwithstanding the inflammation and suppuration of the anal canal a recovery can hardly be expected.

Diarrhœa with Bloody Stools.

Sometimes bloody stools are frequently passed in copious measures. This is so, when the patient just before an attack or while actually suffering from Diarrhœa born of vitiated pitta largely indulges in food that generates *pitta*. Sometimes blood is passed in copious quantities, and may sometimes be mixed with stools. In other forms of Diarrhœa when they become mature, drops of blood may sometimes be seen mixed with stools. These, however, should not be confounded with diarrhœa with bloody stools.

Signs of Cure.

When Diarrhœa is completely cured, the patient succeeds in passing urine and wind without the stools coming out at such times. The digestive fire also increases and the sensation of heaviness in the stomach disappears.

When and how to Administer Astringents.

In the immature state, astringents should not be administered; for they would do more harm than good by stopping the escape of the vitiated faults. They induce dropsical swellings, anæmia and jaundice, enlargement of the spleen, leprosy, abdominal tumours, fever, spasms, tympanites, flatulence, inflammation and ulceration of the *Grahani*, piles, and various other diseases. Hence in immature diarrhœa, the treatment is different ; it should be noted, however, that in immature diarrhœa in which the stools are watery and copious, and when the strength fails, also in the case of infants and old men, astringent medicines—may be prescribed.

Treatment.

In immature diarrhœa, for alleviating pains caused by the presence of undigested food in the stomach, for preventing the fæcal matter in the intestinal canals from becoming obstructed and for the digestion of the faults and improvement of the digestive fire, decoction made of the following may be prescribed, *viz*, coriander seeds, dried ginger, the tubers of *Cyperus rotundus*, the roots of *Pavonia odorata*, and dried *Bæl*. In bilious diarrhœa the decoction should be prepared without ginger. If there be pain in the stomach, accompanied by thirst, decoction of dried ginger, tubers of *Cyperus rotundus* and the tuberous roots of *Aconitum heterophyllum*, or one of coriander seeds and dried ginger is recommended. The decoctions are capable of digesting the undigested faults and exciting the digestive fire. If, at such a stage a few scybalæ begin to come out and if there be biting pain in the stomach, *Chebulic myrobalans* and *Piper longum* would be useful. These should be reduced to a paste with cold water, and the paste heated a little. As it is a purgative, the dose should be regulated by observing the number of motions and the quantity of stools passed. Reduce to powder, *viz.*, the roots of *Cissampelos hernandifolia*, Asafœtida, the seeds of *Cnidium diffusum*, the fruits of *Acorus calamus*,

the fruits of *Piper chaba*, the roots of *Plumbago zeylanica*, dried ginger, and rock salt to power. Take equal measures of each of these and mix them together. One-sixteenth tolá of this powder should be given with water. The pulv of the group beginning with dried ginger, as also of *Chebulic myrobalans*, administered in the same measure, is also beneficial. Take 20 tubers of *Cyperus rotundus*, of the ordinary size, goat's milk eight times the weight of the former and add water four times the milk. Boil all these together the liquid that remains is of the measure of the milk. Strain it through a clean piece of cloth. This milk alleviates pain and cures the disease. The *páchana viz* :- Co. Decoc. *Piper longum*, Co. Decoc. *Holarrhena antidysenterica*, Co. Decoc. *Ptychotis ajowan*, Co. Decoc. *ushanas*, are also beneficial at this stage.

Treatment of Diarrhœa after the Acute Stage.

When the immature or acute stage of diarrhœa passes away and symptoms of maturity appear, the treatment should depend on the nature of the fault originally excited. In diarrhœa brought about by vitiated *báyú* the infusion of the drugs beginning with *Basella rubra*, or of those beginning with *Chebulic myrobalans*, or of those beginning with *Acorus Calamus*, should be given. In diarrhœa caused by vitiated *pitta* the *páchana*, *viz* :- Co. Decoc. liquorice, Co. Decoc. *Ægle marmelos*, Co. Decoc. *Myrica sapida*. Co. Decoc. Kanchata, Co. Decoc. *Agathotes cherayta*, Co. Decoc. *Aconitum heterophyllum* are useful. In diarrhœa caused by vitiated *kafa* the *páchana*, *viz* :—Co. Decoc. *Chebulic myrobalans*, Co. Decoc. Krimishatra, or Vidanga, *Embelia Ribes*, Co. Decoc. *Piper chaba* may be given. Pulv. Co. *Cissampelos hernandifolia*, Pulv. Co. *Ferula Asafœtida*, Pulv. Co. *Acacia Arabica* or Pulv Co. *Chebulic myrobalans* may be prescribed. In diarrhœa caused by the vitiation of all the faults, any of the infusions of Co. *Sida cordifolia* (Samangá) or of the "*five roots*" beginning with that of *Sida cordifolia* may be given

with advantage. In diarrhœa caused by fear, the treatment should be similar to that of diarrhœa caused by grief. In diarrhœa caused by excited *pitta* and *kafa*, Co. Decoc. of *Cyperus rotundus*, Co. Decoc. of *Sida cordifolia*, Co. Decoc. *Echites antidysenterica*, ought to be prescribed. In diarrhœa caused by excited *báyú* and *kafa* Co. Decoc. *Plumbago zeylanica*, and in diarrhœa caused by excited *báyú* and *pitta* a paste made of *kulinga* compound (a variety of *Echites antidysenterica*), is to be administered.

Treatment of Diarrhœa with Blood.

In diarrhœa with blood, if there be pain in the abdomen caused by indigestion or constipation of the bowels, the skin of the roots of either *Archyranthes triandra* or *Zizyphus jujuba*, or *Eugenia Jumbolana*, or *Buchanania latifolia*, or *Mangifera Indica* or *Pentaptera Arjuna*, made into a paste with milk and honey, is to be prescribed. Two tolás of burnt fruits of *Ægle marmelos* mixed with old treacle is also a good medicine. Take the rind of the unripe fruit of *Nauclea Cadamba* and the bark of *Echites antidysenterica*, each one tolá, boil them in thirty-two tolás of water, when the water is reduced to eight tolás, have the decoction strained. Mix it with honey weighing one eighth of a tolá, and give it to the patient. The leaves of *Mangifera indica*, *Eugenia jambolana*, and *Emblic myrobalans*, thrashed together, and mixed with two tolás of honey and a little quantity of goat's milk, also makes a good medicine. The root of *Amaranthus spinosus*, rendered into a paste with two tolás of water in which rice has been washed, may be administered, mixed with sugar and honey. The black variety of *Sesamam indicum*, grinded on a curry-stone, and mixed with sugar one fourth of its own weight, may be given with goat's milk. The hanging roots of the banian, grinded with water in which rice has been washed, are highly efficacious when administered with whey. Decoction of the leaves of Ayápána or of *Bumea lacera* may be used with effect. The most efficacious drug in all sorts of diarrhœa,

including that with blood, is the decoction of the bark of *Holarrhena antidysenterica*, boiled and mixed with powdered *Aconitum heterophyllum* till it has become thick. Another successful medicine is the decoction of the bark of *Holarrhena antidysenterica* mixed with that of the *Nauclea Cadamba*. One tolá is the dose. To prepare the above, take eight tolás of each of these barks separately, boil each in sixty-four tolás of water, strain when the water is reduced to one-fourth of its weight, and then mix the two. The mixture should be administered with whey.

Treatment of Pain in the Rectum.

If the pain in the rectum be intense, take opium of the weight of four *ratis*, *Acacia Catechu*, four *ratis* and wheat-flour, eight *ratis*; mix them with clarified butter, and make a few pessaries to be inserted one every two hours, into the rectum. Pain may also be alleviated by applying heat to the rectum with *Gendi** fried in clarified butter.

Treatment of the Disease in its Maturity.

In all sorts of mature diarrhœa *i. e.*, in the stage immediatcley before cure, when the undigested food in the stomach has been digested, pains have been alleviated, the digestive power excited, and the stools passed are of diverse colours, *páchana* of Co. Decoc. *Holarrhena antidysenterica*, *putapáka*, preparation of *Holarrhena antidysenterica*, or the *leha* (extract) of *Holarrhena antidysenterica*, group of eight articles, or the *Ghee*, know as *Sadanga* (made up of six articles), or such other medicine should be prescribed. Much benefit may be had if the bark of *Holarrhena antidysedterica*, the tubers of *Cyperus rotundus*, dry ginger, dried fruits of the *Ægle marmelos*, gum Arabic, fried borax, *Acacia Catechu*, and the gum of *Bombax Malabaricum*, known as *mocharasa*, each of the weight of a tolá, powdererd and mixed together with half a tolá of opium, maybe used with one tolá of the decoction of Ayápána or a little cold water, thrice daily.

* A small variety ofmoluska.

In severe varieties of diarrhœa, for checking frequent and excessive motions apply around the navel a plaster made of *Emblic myrobalans* with water, and fill the empty space over the navel itself with the the juice of ginger, the tendency for copious purging, and pain of every kind, will abate. A plaster of *Myristica officinalis*, or of the bark of *Mangifera Indica* grinded with *Kánji* (fermented gruel of paddy) is equally efficacious. Five *ratis* of the pulv of Májû fruits, one-fourth *ratis* of powdered gum Arabic, mixed together, may be administered with a little quantity of water, after each motion. When the purging has been checked, the above medicine should be given only once a day. If there be vomiting, *Páchanas viz* :— Co. Decoc. *Ægle mermelos* and Co. Decoc. *Trichosanthes dioica*, are prescribed. If there be vomiting, thirst, and fever, *Páchanas, viz*: —Co. Decoc. *Agalaia Roxburghiana*, Co. Decoc. *Eugenia jambolana*, Co. decoc. *Pavonia odorata*, Co.Decoc. of the "*ten roots*," may be used. If there be pain in the rectum, the part should be fomented with hot water in which leaves of *Trichosanthes dioica* have been boiled with *Glycyrrhiza glabra*, or with hot goat's milk. A plaster of the leaves of *Trichosanthes dioica* and *Glycyrrhiza glabra*, grinded with honey and goat-milk, may also be applied.

Treatment of Frequent and Excessive Motions in Severe Varieties.

In all varieties of diarrhœa mentioned above, the powder known as *Náráyana*, or *Atisáravárana-rasa*, or the pills of Co. *Glycyrrhiza glabra*, or *Práneshwararasa*, *Amritárnava*, *Bhuvaneshwara*, *Játiphalarasa*, *Abhayanringha*, *Anandabhiarava*, *Karpurarasa*, *Kutajárista*, *Ahiphenásava* or other medicines of the kind, may be used. Besides, medicines useful in *Grahani*, may also be prescribed.

A few Additional Medicines.

In the acute stage of diarrhœa, fast is preferred. Weak patients, however, may be given some light diet. Fried paddy, reduced to powder, the sediment of *Trapa bispinosa*, the thick gruel

Diet in Acute Stage.

of rice or of barley, are exceedingly light. Sago and arrow-root serve the same purpose. A more useful diet is the thick gruel of rice, barley, etc., with decoctions of *Hedysarum gangeticum*, *Doodia lagopodioides*, *Solanum indicum*, *Solanum jacquinii*, *Sida cordifolia*, *Tribulus terrestris*, dried fruits of *Ægle marmelos*, *Cissampelos hernandifolia*, dried ginger, and *Coriandrum sativum*, etc. may be prescribed as diet in all varieties of diarrhœa. In diarrhœa caused by excited *pitta* and *kafa*, the thick gruel of rice, barley, etc., should be given with decoctions of *Hedysarum gangeticum*, *Doodia lagopodioides*, *Sida cordifolia* and dry fruits of *Ægle marmelos*. In diarrhœa caused by excited *báyú* and *kafa* the thick gruel of rice and barley should be given with decoctions of *Coriandrum sativum*, dry ginger, the tubers of *Cyperus rotundus*, *Pavonia odorata* and dry fruits of *Ægle marmelos*, or with decoctions of *Coriandrum sativum*, and ginger. In diarrhœa caused by excited *báyú* and *pitta*, the gruel is to be given with decoctions of the roots of *Ægle marmelos*, *Bignonia indica*, *Gmelina arborea*, *Bignonia snaveolens*, and *Premna spinosa*. In diarrhœa caused by excited *kafa* the gruel is to be given with decoctions of *Piper longum*, the roots of *Piper longum*, *Piper Chaba*, the roots of *Plumbego zeylanica*, and dry ginger. Boiled water when cool is to be given for drink. If there be exceeding thirst and the patient often calls for drink, water in which *Coriandrum sativum* and *Pavonia odorata* have been boiled, should be given. It seldom fails to remove thirst, and the burning sensation of the body, and always give considerable relief in no time. This drink excercises a beneficial effect on diarrhœa.

Diet in Mature Stage.

In the convalescent stage old *Sáli* rice*, juice of *Cicer lens*, vegetables, such as *Trichosanthes dioica*, brinjals, the smaller variety of *Ficus glomerata*, raw plantains of the

* *Sáli* is one of the three principal varieties of rice. It is reaped in the cold season. The other varieties are *Vriki* reaped in the rainy season and *Sashthika* grown in the hot season. Sáli is also known by the name of *Haimantika*.

species called *Thote*, and leaves of *Pæderia fœtida*, fishes such as *Kai* (*coius coboius*), *Sinhi* (*silirus singis*), *Mágúr*, (*silirus petorious*), *Maurala* served in gravy, are suitable diet. When milk is given, lime-water one to two-teaspoonful should be added to it. In mature diarrhœa, only milk is beneficial. In diarrhœa, with bloody stools, goat's milk is given the preference to cow's. 'Fruits of *Ægle marmelos* burnt in fire, or slices of fruit boiled in sugar, fruits of *Punica granatum*, tubers of *Scirpus kysoor*, and fruits of *Trapa bispinosa*, are useful. Diets and habits forbidden in diarrhœa with fever, is forbidden also in ordinary diarrhœa. If the patient be not weak, he may have a bath in tepid warm water every two or three days.

CHAPTER X.

PRABA'HIKA'.

DYSENTERY.

Causes.

Dysentery is due to exposure to impure, chilly and moist air, residence in damp places, drinking impure water, use of such food as excites the *báyú*, over-feeding, excessive labour, and excessive indulgence in liqour. The excited *báyú* causing frequent phlegmatic evacuations which are exceedingly fœtid, rather sticky and contains more or less mucous and in some cases intermited with blood.

Symptoms.

There is generally fever, loss of appetite, excessive thirst, griping pain in the abdomen, painful micturition, vomiting and nausea. The tongue is dirty and dry, urine scanty and high coloured, and the face pale and anxious. Sometimes the tongue assumes a red, ashy or black colour, and the pulse becomes quick but weak. During evacuations there is much straining. Dysentery is therefore sometimes spoken of as *Prabáhiká.*

Indications of the Particular Fault Excited.

Báyu, pitta, or *kafa* execited by injudicious food, vitiates the blood and bring about dysentery. Oily food excites *kafa*, dry food excites *báyu* and hot-food, such as chillies, excites *pitta* and causes dysentery. In dysentery caused by excited *báyu*, gnawing pain in the stomach and intestines is the chief symptom. When *pitta* is the exciting cause a keen, burning sensation is felt in the body specially in the rectum. With excited *kafa*, mucous stools are frequent. In dysentery caused by vitiated blood, sanguinous stools are seen. In the acute stage of the disease, symptoms of diarrhœa appear. The acute and the advanced stages of the disease are determined by the symptoms already laid down under diarrhœa.

Treatment.

On the whole, treatment is the same as that of diarrhœa. The *Pâchanas* and the drugs prescribed in diarrhœa are to be used according to the characteristics of the excited faults. Besides these the following medicines may be prescribed.

Roots of a tamarind seedling, not more than one year old, $\frac{1}{8}$ to $\frac{1}{4}$ tolá made into a paste with whey may be given 3 or 4 times a day. The juice which can be pressed out of the roots of a tamarind seedling is also very useful.

Tender leaves of tamarind two tolás, or *Oxalis corniculata*, two tolás, boiled in thirty-two tolás of water, down to 8 tolás, produce a good decoction and a drink. This should however be strained before use.

The juice of any one of the following are also useful in dysentery :—green fruits of *Punica granatum* ; Leaves of the same, Ayápána ; *Commelyna bengalensis* ; bark of *Holarrhena antidysenterica*. At the first stage of the disease, however, the bark of *Holarrhena antidysenterica* should not to be used.

Powdered *Piper longum* half a tolá with one eighth of a seer of goat's milk is useful even in obstinate cases. Powdered

Piper nigrum, a quarter tolá in weight may be substituted for powdered *Piper longum* with equally good results. Put a green fruit of *Ægle marmelos* (Bilva) in a slow fire till it is deep brown. Throw away the shell and the seeds and take ½ to 1 *tolá* of the pulp. Mix it with equal quantity of *Sesamum Indicum* (Snehaphalo) and curd for a dose. The husk of the sesamum seeds should first be removed and this is easily done by vigourously washing it in several changes of water.

The pulp of *Ægle marmelos*, prepared as above, with two tolás of sugar-cane treacle, one tolá powdered *Piper longum*, and ¼ tolá powdered ginger, and a little quantity of sesame oil, constitute a good remedy.

The bark of the roots of *Asclepias gigantea* reduced to powder, given five or six *ratis* per dose is also beneficial.

Bark and seeds of *Holarrhena antidysenterica*, tubers of *Cyperus rotundus*, roots of *Pavonia odorata*, gum of *Bombax malabaricum*, dry fruits of *Ægle marmelos*, tuberous roots of *Aconitum heterophyllum*, rind of pomegranates each ¼ tolá boiled in thirtytwo tolás of water down to eight tolás makes a good remedy.

At the onset of the disease half a *chhaták* of pure castor oil, ten drops of Ahiphenasaba mixed with a *chhaták* of water, are to be given every day to the patient. At a latter stage, powdered ginger two *ratis*, powdered bark of *Holarrhena antidysenterica* eight *ratis*, powdered gum Arabic four *ratis*, and opium half a *rati*, mixed together, are to be used thrice a day.

The white variety of the exudation of *Shorea robusta* reduced to powder, and sugar mixed together in equal quantities produce an effective remedy. The dose is ⅛ tolá.

To **alleviate cramps** in the abdomen, rub oil of turpentine. Take two tolás of the leaves of *Trophis aspera*, two young plantains of the species known as *Kântali*, (cut into

pieces), two tolás of *Atapa* rice and a quarter of a seer of water. Grind together in a stone mortar strain and place a fourth part of the liquid in a brass pot, put it on fire until half of it evaporates. This makes for a dose and may be repeated every three hours till the cramps are relieved.

Other medicines recommended for diarrhœa, and disease of the intestine (*Grahani*), may be administered with discretion, considering the state of the disease and the patient. For diet follow the directions given under diarrhœa. In chronic dysentery when there is no fever, curds of buffalo-milk, or whey, may be used with advantage,

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CHAPTER XI.

GRAHANI.

(DISEASE OF THE INTESTINE,)

After diarrhœa abates, and before the power of digestion is fully awakened improper diet enfeebles the whole of the digestive system, specially the intestines called *Grahani*, through which absorption of the nutritive element of the food takes place. Loss of appetite supervenes and all the three faults are soon excited. The chief symptom is a severe type of indigestion, the stools containing more or less of undigested food particles. The evacuations are of an exceedingly fœtid odour. Sometimes constipation appears. Pain in the stomach which is more or less constant is another chief characteristic. In severe cases the stomach is so much irritated that it throws off the food soon after it is taken. This disease is called *Grahani*, because it has its source in the vitiation of the intestine known as *Grahani*. It may supervene dysentery or may appear without dysentery.

Premonitary Symptoms.

Before *Grahani* fully developes there is thirst, langour, weakneas, and heaviness of the body, acidity and dyspepsia.

Excess of pungent, bitter, astringent, hot and inharmoniously combined food excites the *báyú*, which in its turn vitiates the digestive fire and gives rise to *Vátaja Grahani*, (Grahani caused by excited *báyú*). Similarly scanty food fastings, tiring walks, suppression of calls of nature and excessive sexual indulgence vitiates the *báyú* and produces Grahani. In *Vátaja Grahani* the food is digested with difficulty and results in acidity. The body becomes dry; the face and the throat seem parched. There is loss of appetite, and of the power of vision. Synchronism, and pain on the both sides of the chest, thighs and neck, supervene. Vomiting and purging occur together. Watery, frothy and noisy stools are evacuated with difficulty either frequently or at intervals. Sometimes the evacuations are hard and dry. There is pain in the heart. The whole body becomes emaciated and weak. The mouth becomes tasteless, and the spirits low. Cough and hard breath also appear and there is flatulence of the stomach. A sensation of relief comes to the patient immediately after any food is taken. Moreover, the patient suspects that he has been attacked by the disease known as *Gulma*, or disease of the chest, or enlargement of the spleen.

Grahani born of Vitiated *Báyú*.

Pitta is excited by food which is sour, saltish, pungent, or unripe, or which produces acidity when taken, or which is of keen and heating virtues. The digestive fire is then extinguished and Grahani caused by vitiated *pitta* sets in. Eructations, at once sour and fœtied appear. A burning sensation is felt in the heart and the throat. Disgust for food, thirst and watery evacuations of a blue or yellow colour follow. The whole body of the patient may gradually turn yellow.

Grahani Caused by Vitiated *Pitta*.

Kafa is excited by food which is heavy and which, therefore, takes much time to digest; or which is oily, or cold, or slimy, and sweet. Excessive eating, or sleep at

Grahani Caused by Vitiated *Kafa*.

day time just after dinner, excites *Kafa* which soon weakens the digestive fire and causes *Grahani*. In it the food is slowly digested with great difficulty. The mouth is constantly filled with saliva. A taste of sweetness is ever present in the mouth. The heart seems to be filled with a thick liquid mass. Weakness, idleness, langour, nausea, vomiting, disgust for food, spitting of sputa and cough appear. The bowels seem to be stupified and heavy. Sweet eructations supervene. Apathy is felt for food and sexual intercourse. The evacuations become mucous, loose, and mixed with phlegm. Œdima sometimes supervenes.

Grahani Caused by Excited *Báyú*, *Pitta* and *Kafa*.

If such food and drink and practices as are likely to excite all the three faults be indulged in, and if in consequence all of them be vitiated a severe form of *Grahani* sets in. The symptoms of each separate variety of *Grahani* appear in this.

Sangraha Grahani.

Besides these, there is another variety of the disease which is known as *Sangraha Grahani*. In it the stools are cold, oily, sudden, and copious. They are sometimes watery and sometimes thick. There is noise during evacuations and slight pain also in the abdomen and waist. Such symptoms, as rumbling noise in the stomach, apathy for work, weakness and prostration of limbs, also supervene. The disease waxes at day-time in intensity and wanes during the night. Undigested food and vitiated *báyú* are the principal causes of this disease. Both the diagnosis and prognosis are difficult.

As in diarrhœa, in the diseases of the *Grahani* also, symptoms of maturity and immaturity should be carefully marked by the physician. *Grahani* proves fatal to patients of advanced years.

Treatment.

As in diarrhœa, so in the immature stage of *Grahani* drugs should be administered, that are not constipative but digestive. By administering drugs of the former kind, the disease becomes aggravated.

The following medicines may be given with benefit. The decoctions of dry ginger, *Cyperus rotundus*, *Aconitum heterophyllum*, and *Tinospora cordifolium* mixed together,digest all faults of indigested food, and excite the power of digestion.

The decoctions of *Coriandrum sativum*, *Aconitum heterophyllum*, *Pavonia odorata*, *Ptychotis ajowan*, *Cyperus rotundus*, dry ginger, dried fruits of *Ægle marmelos*, *Hedysarum gangeticum*, *Doodia lagopodioides*, *Sida cardifolia*, are equally efficacious for the same purpose.

The medicine named *Chitragudiki* is also prescribed in the immature stage.

Treatment according to the Particular Fault Excited.

The symptoms of maturity of the disease may be gathered from those laid down of diarrhœa in its maturity. The strength of the particular fault excited should always be considered before a medicine is selected for administration.

Treatment of *Grahani* Caused by Vitiated *Báyú*.

Generally, astringents beginning with *Hedysarum gangeticum* are beneficial in *Grahani* caused by vitiated *báyú*.

Treatment of *Grahani* Caused by Vitiated *Pitta*.

The astringents known as *Tiktádi* are benificial in *Grahani* caused by vitiated *pitta*. Paste (kalka) of articles beginning with *Ægle marmelos*, or the powder known as Nágarádi or that known as Rasánjanádi, may be used with beneficial results.

Treatment of *Grahani* Caused by Vitiated *Kafa*.

The astringents known as *Cháturbhadra*, or powder of the drugs beginning with *Circuma serumbet*, powders of the drugs beginning with *Vanda Roxburghii*, powder of the drugs beginning with the roots of *Piper longum*, are often efficacious.

Treatment of *Grahani* Caused by Vitiated *Báyú* and *Pitta*.

The preparation known as *Mundádigudiká* is an excellent medicine for *Grahani* caused by vitiated *báyú* and *pitta*. It does great good to patients, and promptly alleviates pain.

Treatment of *Grahani* Caused by Vitiated *Báyú* and *Kafa.*

Powders of camphor and other drugs known as 'Karpurádichurna' and pills made of *Tálisapatra, Pinus webbiana,* etc., known as 'Tálisádivati' are very efficacious in *Grahani,* caused by vitiated *báyú* and *kafa.* As an alternative, the extract of *Holarrhena antidysenterica* may be administered, using honey and the expressed juice of *Oldenlandia biflora,* as the medium. Also *Ferula asafœtida, Cuminum cyminum,* dry ginger, *Piper longum,* and *Piper nigrum,* reduced to powder, and mixed together, may be prescribed, with whey as the medium. The measure recommended is two annas by weight.

Of *Grahani* Caused by Vitiated *Pitta* and *Kafa.*

The mixture known as *Mushalyádi* should be prescribed in *Grahani* caused by vitiated *pitta* and *kafa.* It has been seen to do much good to the patient.

Besides these, in *Grahani* caused by the vitiation of one, or two, or three faults or in that variety of the disease which is called *Sangraha Grahani,* such medicines as *Sreephaládikalka, Pancha pallava, Nágarádyachurna, Bhunimvádyachurna, Páthádyachurna, Swalpa-gangádharachurna, Vrihat-gangádharachurna, Swalpa-lavangádichurna, Vrihat lavangádi-churna, Náyikáchurna, Játi phaládichurna, Jirakádichurna, Kapittháshtakachurna, Dádimbáshtakachurna, Ajájyádichurna Kanchatávaleha, Dasamulaguda, Mustakádyamodaka, Kámeshwaramodaka, Madanamodaka, Jirakádimodaka, Vrihat-jirakádimodaka, Methimodaka, Vrihat-methimodaka, Agnikumaramodaka, Grahanikapatarasa, Sangrahagrahnnikapatarasa, Grahanisárdulavatiká, Grahanigajendravtiká, Agnikumárasa, Játiphaládyovatiká, Mahágandhaka, Mahábhravatiká, Piyushavallirasa, Sri-nripativallabha, Vrihat-nripativallabha, Grahanivajrakapáta, Rájavallabharasa,* and others may be prescribed considering the condition of the patient, the circumstances of the disease, and the strength of the special fault vitiated.

In chronic cases, such medicated ghees as *Chángerighrita Marichádyaghrita*, *Maháshatpalakaghrita* may be given to the patient to eat and such medicated oils as *Vilwataila*, *Grahani-mihirataila*, *Vrihat-grahanimihirataila*, and *Dádimbadyataila*, should be used for rubbing the body with great benefit.

Treatment in Chronic Cases.

If swelling of the body etc., appears, in chronic *Grahani* such medicines, as *Dugdhavati*, *Lauhaparpati*, *Swarnaparpati*, *Panchámritaparpati*, *Rasaparpati*, may be prescribed.

Of Chornic *Grahani* with Swelling etc.

If there be constipation in *Grahani* (in the variety known as *Sangraha Grahani*) or indeed, in any other variety of the disease, the medicine to be administered should consist of *Ptychotis ajowan* and *Vit* salt in equal quantities. The measure recommended is four annas in weight. Clarified butter of cow's milk mixed with rock-salt, if used, reduces constipation and makes the stools easy.

Of constipation in *Grahani*.

In *Grahani* both in mature and immature stages, the diet is the same as that in diarrhœa. The gruel of (Kapittha) *Feronia elephantum*, dry pieces of the fruits of *Ægle marmelos*, *Oxalis corniculata*, (Amrula-sháka) and the bark of the fruits of *Punica granatum*, each two tolás in weight, mixed with an adequate quantity of whey, should be given. In *Grahani* caused by vitiated *báyú*, the gruel mentioned above is to be boiled with a little quantity of the decoction of (Panchamuli) the *"five roots."* In all varieties of the disease, whey is specially beneficial. The patient should drink as much whey as he likes. Unless promptly treated, this disease becomes obstinate. The patient retains his consciousness to the last.

Diet.

CHAPTER XII.

HÆMORRHOIDS OR PILES.

At a distance measured by the width of four fingers and a half inwards from its mouth, there are three rings in the rectum. These are called *valis.* The innermost one, of the width of a finger and a half, is called 'Praváhani.' The next, which is of the same width, is called 'Visarjjani.' The third, which is of the width of one finger, is called 'Samvarani.' The remaining space, of the width of half a finger, is called the mouth of the rectum. *Báyú, pitta* and *kafa,* becoming vitiated, vitiate the skin, flesh, and adeps, and causes cutaneous excrescences to grow from the rings spoken of above. These excrescences are called Piles They are of two kinds, *viz.,* External and Internal. When they appear outside the mouth of the rectum, they are called External; when inside, they are known as Internal Piles. Besides the rectum, piles or hœmorrhoids manifest themselves in the penis, the nose, the ears, and certain other parts of the body.

General Symptoms.

The general symptoms of this disease are constipation of the bowels, indigestion, excessive pain during defecation of hard stools, and discharge of blood from the fleshy growths. From a few drops to half a seer of blood may be seen to be the measure of the discharge. When the disease has assumed a severe form, discharges of blood may take place during urination or even when the patient sits firmly on any hard or soft seat.

Varieties.

Generally speaking, piles are of six kinds, *viz., Bátaja, Pittaja* and *Kafaja* that born of all the three faults, blood-born and constitutional. Piles born of any two of the faults present the symptoms of each of the faults in a state of union and their treatment is not dissimilar to that followed in the case of

piles born of each of the two faults. Only it should be a combination of the two separate modes of treatment. Hence, piles born of any two of the faults are not regarded as a separate variety.

Bataja.

Piles due to excited *báyú* arise from eating food that is astringent, or pungent, or bitter in taste, or that is dry, or cold, or light; or from abstemious diet, strong alcoholic drinks, excessive sexual indulgence, fast, residence in a cold country, excessive physical exercises, grief, exposure to strong wind and heat of the sun, and such other causes. Autumn and such seasons as are cold are favourable to the formation of piles. There is no secretion from the fleshy excrescences. There is, however, a slightly throbbing pain. As regards the excrescences, their shape varies greatly. Some are like the fruits of *Momordica monadelpha*, some like dates, some like jujubas, some like the flowers of *Nauclea Cadamba*, and some like mustard seeds of the white variety. The excrescences seem to have a drooping aspect. They are of a smoky colour, hard, dry to the touch like dust, and rough like the tongue of a cow. Every one of them is covered with fine prickles like the fruits af *Momordica mixta*. None of them is straight. The ends generally are keen and needlelike, with many cracks. The patient feels great pain in the head, the sides, the shoulders the thighs, and the pubic regions. Sneezing, eructations, a sensation of heaviness in the stomach, pain in the chest, disgust for food, cough, asthma, inequality of appetite, sounds like the blare of conch within the ears, delusions, painful defecation of scanty stools, which, again, consist of hard and slimy scybalæ, with froth and sound, and the gradual darkening of the skin, nails, stools, urine, eyes, and the face, are some of the other symptoms. From this disease, abdominal tumours spleen, dropsy, and calculi may arise.

Pittaja.

Piles caused by *pitta* arise from eating food that is pungent, or sour, or saline, hot to the touch or of heating qualities, sour in course of

digestion, or of keen properties,taking in large measures medicines of keen virtues, drinking alcohol, exposure to the heat of fire or the sun, excessive physical exercises, wrath, malice, residence in hot countries, and similar causes. The hot season is peculiarly favourable to the appearance of this disease. The fleshy excrescences become red, or yellow, or dark in colour, but their extremities are always blue. Their shape resembles the tongue of the parrot, or a piece cut out of the human liver or leeches. The middle portions are thicker, like a grain of barley. They are longish but not large. They are hot to the touch and soft. They are of fishy smell. Thin blood is often secreted by them. There is burning pain, more or less continuous. Sometimes the excrescences become inflamed and ripen. Bile-born piles may bring about fever, copious perspiration, thirst, swoons, disgust for food, stupefaction, and liquid stools containing undigested matter and blue or yellow, or red in colour. The skin, nails, stools, eyes and the face gradually assume a greenish, or yellow, or yellowish hue.

Kafaja.

Piles caused by *kafa* arise from eating food that is sweet,oily, cold,saline,and heavy; absence of exertion or toil;sleep at day-time;lying on soft beds; sitting on soft seats; exposure to east-winds or winds blowing against the face ; residence in cold countries ; and a total absence of mental exertion. The cold season is favourable to the generation of the disease. The fleshy excrescences become deep-rooted, thickly close to one another, attended with little pain, white in colour, long, thick in form, oily in appearance, hard and unyielding to pressure, heavy, slimy, smooth, and constantly itching. Their shape resembles that of bamboo sprouts, or seed of the jack fruit, or the teats of the cow. No blood or any kind of fœtid liquid is secreted by them. In defecating, even when the stools are hard, the excrescences do not burst. The patient often feels pain in the pubic region as if they are bound with cords. There is

pain in the sphincter and the rectum also. The patient feels that these are being dragged out by some invisible force. There are besides, asthma and coughing and nausea. Salivary secretions constantly occur. From the rectum also, fœtid secretions take place. Disgust for food, inflammation of the schneiderian membrane, diabetes, difficulty of micturition, giddiness of the head, cold fever, decay of virile power, weakness of the digestive fire, diarrhœa, *Grahani*, and other ailments, whose characteristic is indigestion, are brought about. Copious stools are passed, mixed with mucous resembling fat, and possessing the characteristics of the stools passed in dysentery. The skin, nails, stools, urine, eyes, and the face of the patient gradually assume a pale colour and bright.

Piles Born of Two or all the Three Faults.

The causes and the symptoms of piles born of each of the faults have thus been set forth. As regards the causes and symptoms of piles born of any two of the faults or all the three faults, they are of a mixed character and exist in a combined state. These causes and symptoms, therefore, need not be set forth separately.

Blood-born Piles.

All those causes which bring about *pittaja* piles generate blood-born piles as well. The fleshy excrescenes in this variety of the disease take the form of banian sprouts and become red like either the fruits of *Abrus precatorius*, or corals. If pressed by hard stools at the time of defecation, discharges take place of copious quantities of vitiated and warm blood. Through loss of blood, the patient becomes yellow like a frog. He soon catches those diseases which arise from loss of blood, and becomes pale, wasted, weak, and incapable of exertion. His senses suffer premature decay. The stools become dark, hard, and dry, and the downward motion of wind ceases. Besides these almost all the symptoms of pittaja piles manifest themselves.

Constitutional Piles.

If either of the parents or both have piles or if at the time of begetting the child, either or both of them indulge in those practices which generate piles, the child then gets piles constitutionally. This variety of the disease is called Constitutional Piles. In this disease, the fleshy excrescences assume ugly forms. They become rough and hard, either red or pale in colour. Their ends are directed inwards. The patient becomes lean or emaciated. He eats very little. His digestive fire is weak. His voice becomes weak. His disposition becomes wrathful. His body becomes covered with swollen veins. His virile power becomes weaken and he becomes afflicted with diseases of the eye, the ears, the nose, or the head. A rumbling noise is generally heard in his stomach and intestines. The chest becomes heavy as if covered with a wet cloth. Disgust for food is another supervening symptom. In consequence, again of the predominance in the patient's constitution of any one or two faults, the symptoms of piles born of that or those faults also manifest themselves to some extent.

Some Observations on Blood-born Piles.

If in blood-born piles, symptoms appear of the variety, caused by *pitta* the disease is known as blood-born piles with supervening *pitta*. If there is more dryness than usual in the food taken, then *báyú* supervenes in blood-born piles and the blood that is discharged is thinner and redder and accompanied with forth. Pain is felt in the waist, the thighs, and the rectum. A general weakness also pervades the body. Blood-born piles with *kafa* supervening arise from food that is heavier and more oily. The stools which are always watery, become oily, heavy, cold, and white or yellow in colour. The blood that is discharged is thick. Sometimes the bloody discharge is slimy and pale, and consists of fibres. The anus becomes slimy, and the patient feels that a wet plug has been inserted into the rectum.

Why Piles are Difficult to Cure.

In piles, all the life-breaths, *viz.*, 'Prána,' 'Apána', 'Samána,' 'Udána,' and 'Vyána,' the five kinds of *pitta*, *viz.*, 'Alochaka,' 'Raujaka,' 'Sádhaka,' 'Páchaka,' and 'Bhrájaka,' the five kinds of *kafa*, *viz.*, 'Avalamvaka,' 'Kledaka,' 'Rodhaka,' 'Tarpaka,' and 'Sleshmaka,' and the three rings, *viz.*, 'Praváhani,' 'Visarjjani,' and 'Samvarani,' all become simultaneously excited. Hence this disease is naturally difficult to cure, is very painful, produces many other ailments, and affects almost every organ of the body.

Piles that are Curable.

Those piles which attach themselves to the outermost ring called 'Samvarani,' which arise from the vitiation of only one fault, and which are not older than a year, can be easily cured.

Piles that are Difficult of Cure.

Those piles which attach themselves to the middle ring, called 'Visarjjani', which arise from the vitiation of two faults, and which are older than a year, are difficult to cure. Those, again, which are constitutional, or which arise from the vitiation of all the faults, and which attach themselves to the innermost ring, *viz.*, that called 'Praváhani,' are regarded as incurable.

Piles which are Fatal.

If inflammatory swellings appear simultaneously in the hands, feet, face, navel, anus, and testicles of a patient afflicted by piles, and deep-seated pains are felt in the chest and sides, or if such symptoms supervene as swoon, vomiting, pain in every part of the body, fever, thirst, and inflammation, followed by suppuration of the mouth of the anus, the case terminates fatally, or if only the symptoms supervene, *viz.*, thirst, disgust for food, deepseated pains in the abdomen, copious discharge of blood, inflammatory swellings, and and diarrhœa, death may even then follow.

Other Forms of Piles.

The fleshy excrescences which sometimes appear in the penis and other parts assume the form of earth-worms. They are slimy and

soft. Like piles in the anus, these excrescences also are classed under different heads according to the particular fault or faults excited.

Moles

Moles which appear on the body are in reality forms of piles. These are known by the name of 'Charma-kila'. The particular life breath called 'Vyana,' mingling with *kafa*, produces these fleshy excrescences. If the *báyú* be unusually excited, the moles become painful and the patient feels as if he is pricked by a hundred needles. The fleshy growths called 'Charma-kila,' are hard to the touch. If *pitta* predominates, they become oily in appearance, knotty and of the same colour as that of the skin.

Treatment.

At the outset those means must be adopted by which the *báyú* may be restored to its normal state, and the strength of both the digestive fire and the body may be increased. If black sesame seeds, divested of husk, of the weight of 1 tolá, sugar-candy 1 tolá, and butter 1 tolá, be taken every morning, the *báyú* regains its normal conditions and the patient experiences considerable relief. If 4 or 5 tolás, only of black sesame seeds, divested of husk, be taken every morning, and a little cold water is taken afterwards, similar relief may be felt. If the stools be watery and frequent, the treatment should be like that in diarrhœa caused by vitiated *bayú*. If there is constipation of the bowels, treatment should be like that of *Epistasis. In constipation, give the patient *ajowan* seeds, (*Ptychotis ajowan*) and Vit-salt, properly powdered and in equal measures with a little whey. If a leaden tube, rubbed with *ghee* and rock salt, be daily inserted into the rectum, it cures constipation. Make into a paste some bark of the roots of *Plumbago zeylanica*, with water, plaster the inner surface of an earthen pot with this paste. When the plaster is dry, use the vessel for making some curds. This curd and the whey relieve piles. A few fruits

of *Piper longum* reduced to powder, or the roots of *Convolvulus Turpethum* reduced to powder, and the powdered roots of *Croton poliandrum* mixed with powdered *Chebulic myrobalans* make a good remedy. Black sesame seeds 1 tolá, and 1 *rati* of the powder of the *Muti* of *Semecarpus*, increases the digestive fire, and reduces piles. Powdered *Chebulic myrcbalans*, black sesame seeds, free from husk, the fruits of *Phyllanthus emblica*, *Uvæ passæ*, and liquorice, with the juice of the bark of *Grevia asiatica* make a good remedy. *Chebulic myrobalans* soaked in cow's urine for a day or two is also good. The bulbous root of *Arum campanulatum* (ôl), burnt, according to the method called Pŭtapáka, and mixed with mustard oil and salt, should be given to the patient. Equal quantities of rock salt, roots of *Plumbago zeylanica*, the seeds of *Holarrhena antidysenterica*, barley divested of husk, the seeds of *Pongamia glabra* (Dahar karanja), and the seeds of *Melia azedarach*, make a useful powder and should be used with water in $\frac{1}{8}$ to $\frac{1}{4}$ tolá dose. Dissolve the ashes of the sticks of *Luffra amara* in water six times its measure. Strain twenty-one times and boil a few brinjals in this water. The boiled brinjals should then be fried in *ghee*. The patient should be directed to take as many of these brinjals as he likes with some little treacle. He should finish by drink some whey. If he does this for seven days, even severe forms of piles including the constitutional variety is checked.

Treatment of Bloody Discharges.

Hemorrhage should not be suddenly stopped, for if the vitiated blood be prevented from flowing out, pain in the anus, epistasis, and other diseases due to the storage of vitiated blood, are likely to appear. If however the discharge be copious, and threaten life of the patient, it should be promptly checked. Black sesame seeds divested of husk, 1 tolá, and sugar half a tolá, pounded together and administered with a *chhaták* of goat's milk, will promptly check the discharge of blood. The leaves of the lotus plant

(*Nelumbium speciosum*), pounded with sugar, is also a good remedy. In the morning, goat's milk should be taken. The filaments of the lotus, honey, fresh butter, sugar, and the flowers of *Mesua ferrea*, should be made into a paste and given to the patient. *Oxalis corniculata*, the flowers of *Mesua ferrea*, and 'Nilsundi,' or *Sida cordifolia* and *Hedysarum gangeticum*, pounded and mixed with the *manda* of fried paddy, should be administered. Every morning the patient should take black sesame seeds, divested of husk, and butter, each 2 tolás, or butter 1 tolá, and the flowers of *Mesua ferrea* or the filaments of the lotus, reduced to powder 4 annas and sugar 4 annas, mixed together; or whey mixed with the cream of curds; black sesame seeds pounded, 1 tolá, sugar half a tolá, and goat's milk 1 *chhaták*, or take each 2 tolás of *Mimosa pudica* (the sensitive plant), *Nilsundi*, the gum of *Bombax malabaricum*, *Symplocos racemosa*, and *Pterocarpus santalinus* and 16 tolás of goat's milk, with 64 tolás of water. Boil all these together, till reduced to 16 tolás. Strain it through a piece of cloth, and give it to the patient. The juice of new leaves of *Punica granatum*, 1 tolá, or the juice of the leaves of marigold or of *Clesia coromandeliana* (kuksima) one tolá, mixed with half a tolá of sugar, forms a good medicine. Any of these are capable of stopping the discharge of blood. The decoction of the bark of *Holarrhena antidysenterica*, or of dried *Bæl* fruits, with dry ginger powder, makes a useful medicine. Half a tolá of the bark of *Holarrhena antidysenterica*, pounded with whey, or the juice, of the root of *Asparagus racemosus* 2 tolás, mixed with goat's milk, is another remedy that very often proves beneficial. All these medicines are efficacious in Blood-born Piles. Besides these all those medicines which are useful in hemorrhages due to excited *pitta*, may be prescribed in piles, if indicated by the symptoms of the excited fault.

A few Special Medicines.

In addition to the medicines named above, the following are some well-known remedies mentioned in the ancient Medical Scriptures, should be administered with discretion, according to the strength of the fault that has been excited and the supervening symptom:—*Chandanádipáchana, Marichádichurna, Samasarkarachurna, Karpurádyachurna, Vijayachurna, Karanjádichurna, Bhallátámritayoga, Dasamulagura, Nágarádyámodaka, Swalpasurana-modaka, Vrihathchharana-modaka, Kutajaleha, Pránada-gurika, Chandraprabhá gurika, Játiphaládi-bati. Panchánana-bati, Nityadita-rasa, Dantyarishta, bhayárishta, Chavyádi-ghrita, Kutajádya-ghrita etc.*

Means of Severing the fleshy Excrescences.

For severing the fleshy outgrowths which protrude outside, apply a drop of the gum of *Euphorbia nerrifolia*, mixed with powdered turmeric. This produces the desired result. By rubbing the powder of the fruit called *Luffa amara*, the same result may be produced. Another remedy is the gum of *Asclepias gigantea*, the gum of *Euphorbia nurrifolia*, the leaves of bitter gourds, and the bark of *Pongamia glabra*, taken in equal measures and pounded together with goat's milk. The paste thus prepared should be plastered over the excrescences. If those be internal, sticks should be made of the paste. When dry, they should be soaked in the oil of sesame seeds. By inserting one after another, a few sticks into to the rectum, the piles may be severed and the pain relieved.

The following medicines are also useful. Take a little quantity of old treacle, dissolve it in water; sprinkle over it small measure of the powder of the fruits of *Luffa amara* (*Ghosá*). Boil the water till it becomes sufficiently thick, make small sticks. These sticks should be inserted into the rectum.

The roots of *Luffa amara* (*Ghosá*) made into a paste with water should be used as a plaster over the anus. The

bulbous roots of *Amorphophallus Campanulatus*, turmeric, the roots of *Plumbago zeylanica* and fried borax, pounded together and mixed with old treacle, or with *Kánji* may be used as a plaster.

Bitter gourds (a wild variety of *Lageneria vulgaris*) with the seeds, should be pounded with *kánji* and used as a plaster.

The fruits of *Piper longum*, rock salts, the bark of *Applotaxis auriculata* (Kushtha), and the fruits of *Mimosa sirissa*, pounded together with the gum of *Euphorbia nerrifolia*, or with the gum of *Asclepias gigantea*, also form an efficacious plaster. Turmeric and *Luffa amara*, pounded together and mixed with mustard oil, also makes a good emplastrum.

Turmeric powder mixed with the gum of *Euphorbia nerrifolia* is applied to a cotton-thread with which the fleshy growths may be tied up with advantage. This simple devise will remove the fleshy outgrowth. *Kásisa* Oil and *Vrihat Kásisa Oil*, are useful as external applications.

Diet.

Old *Sáli* rice, the soup of *Phaseolus mungo*, of gram or chick pea, and *Dolichos biflorus*, and curries made of such vegetables as the fruits of *Trichosanthes dioica* and of *Ficus glomerata* (of the smaller variety), *Colocasia Indica*, *Amorphophalus campanulatus*, radish, *Papia*, plantain flowers, raw plantains of the variety called *'Thôte,'* the fruits of *Memordica mixta*, ripe fruits of *Cucurbita pepo*, and of *Moringa pterygosperma*, milk, *ghee*, butter, food cooked in *ghee*, sugar-candy, *Uvæ passæ*, grapes, ripe fruits of *Ægle marmelos*, ripe *pepiya*, whey, *Elleteria cardamomum*, and similar other articles should be taken. Baths in current water or large lakes and tanks, and pure air are very useful. Besides these, the patient should always take such food and indulge in such practices as preserve the normal course of the *báyú*. If the discharge of

blood be copious, the diet and practices recommended in hemorrhages due to excited *pitta* should be adopted.

Fried or burnt articles, all kinds of heavy food, curds, cakes, *Phaseolus radiatus*, doliches (*Simbi*,) *Lagenaria vulgaris*, etc., should be avoided. Exposure to sun's rays, the heat of fire, eastern winds, suppression of calls of nature, sexual congress, riding or sitting on hard seats, and all such acts as tend to excite the *báyú*, should be abstained from.

Forbidden Practices.

CHAPTER XIII.

AGNIMANDA AND AJEERNA.

(ANOREXIA, LOSS OF APPETITE AND INDIGESTION.)

Excessive drinking of water, intemperate use of foods which are rich and heavy or unsavoury, suppression of the calls of nature excessive anxiety, sleep during day and night-keeping weaken the digestive power. Indigestion is also produced if the food be not well masticated, or if the patient exposes himself to excessive changes of temperature. Fault of the digestive organs and sometimes worms in the stomach may create the malady. Sporting in water for a long time as also excessive use of betel leaves with nuts and spices, are some of the other causes which bring about loss of appetite. Loss of appetite, irregular meals or objectionable food at irregular hours, unwilling dinners, fear during supper, mental torture in consequence of anger, cupidity, or sorrow, labour just after eating, are some of the causes of indigestion.

Causes.

Indigestion is generally regarded as of four kinds, *viz.*, *Amájirna*, *Vidagdhájirna*, *Vishtabdájirna*, *Rasaseshájirna* explained below.

Varieties of Indigestion.

A'májirna is caused by the excitement of *kafa*; *Vidagdhájirna*, by that of *pitta*; and *Vishtabdhájirna* by that of *báyú*; *Rasaseshájirna* arises if the juice, the first product of the food taken, be prevented from being developed into blood.

Amájirna.

In *A'májirna*, heaviness of the body, nausea, swelling of the cheeks and the eye-balls, and eructations with the taste and smell of the food taken, are the principal symptoms.

Vidagdhájirna.

In *Vidagdhájirna*, delusions, thirst, swoons acid eructations, or eructation followed by vapoury exhalations, as well as other supervening symptoms of excited *pitta*, appear.

Vishtabdhájitrna.

In *Vishtabdhájirna*, flatulence, deep-seated pain in the abdomen, suppression of stools and of the downward *báyú*, stupefaction of the bowels, swoons, prostration of limbs, and other symptoms of excited *báyú*, present themselves.

Rasaseshajirna.

In *Rasaseshájirna*, disgust for food, absence of free action of the heart, and its heaviness in consequence thereof, are some of the special symptoms that manifest themselves.

General Symptoms.

In all sorts of indigestion, heaviness of the stomach, prostration of the body, cramps and *báyú* in the abdomen, supervene. Constipation and diarrhœa alternates. Sometimes nausea is also evident.

Supervening Maladies.

From indigestion arise such maladies as swoons, delirium, vomiting, secretions in the mouth, languour, and delusions.

Treatment of *Anorexia.*

Proper diet is the general remedy of all sort of indigestion. Powdered *Chebulic myrobalans* (Haritaki) and dry ginger (Sunt), in equal measure give relief, if used every day with treacle or rock-salt. *Yavakshara* (Carbonate of potash) and dry ginger-powder

in equal quantities should be licked with clarified butter, followed by some hot water, to strengthen the digestive fire. Dry ginger alone is also very useful. Ginger and salt used before dinner cure Anorexia. The tongue and the throat are cleared. Besides these, *Váravánalachurna*, *Saindhabádyachurna*, *Hingwástakachurna*, *Swalpágnimúkhalavana*, *Vrihadagnichurna*, *Bháskaralavana*, *Agnimúkhalavana*, *Varavánalarasa*, *Hútáshanarasa*, *Vrihathútáshanarasa* *Agnitúndivati*, and medicines of such nature, may be prescribed with careful consideration. The medicines that are useful in Indigestion are also suitable in cases of Anorexia.

Ordinary Treatment of Indigestion.

In *A'májirna* emetics, in *Vidagdhájirna* fast, in *Vishtabdhájirna* vapour baths and in *Rasaseshájirna* sleep before dinner, ought to be prescribed.

Special Treatment of *A'májirna.*

Acorus calamus and rock-salt one tolá each, dissolved in a seer of hot water, if used as a drink acts as an emetic and makes the patient easy.

Piper longum, rock-salt, and *Acorus calamus*, in equal quantities grinded together into a paste and then dissolved in cold water may also be prescribed.

The decoction of *Coriandrum sativum* and dry ginger, each one tolá cures the griping pains in the abdomen.

Dry ginger, or *Piper longum*, or *Chebulic myrobalans*, or the husk of the fruits of *Punica Granatum*, reduced to powder and used with treacle is sure to alleviate the constipation in *A'májirna* and piles.

If indigestion be felt in the morning, *Chebulic myrobalans*, dry ginger, and rock-salt, in equal quantities and reduced to powder, used before dinner, prevents indigestion.

Special Treatment of *Vidagdhájirna.*

In *Vidagdhájirna*, cold water is the proper drink, as it has a beneficial action upon the excited *pitta*. It makes the stools easy. If the food produces acidity immediately after being eaten and a burning sensation is felt in the heart, the

stomach and the larynx in consequence thereof; adequate quantities of *Chebulic myrobalans*, and the dried fruits of *Vitis vinifera* (known as *Kismis*), grinded together, should be licked with sugar and honey. *Chebulic myrobalans* and the fruits of *Piper longum*, one tolá each, boiled in thirty-two tolás, of *Kánji* down to eight tolás should be mixed with one anna weight of rock-salt. Eructations with vapoury exhalations are sure to follow, indigestion is alleviated and hunger is excited the very day.

Special Treatment of *Vishtabdhájirna*.

In *Vishtabdhájirna*, vapour baths and salt should be administered. In indigestion accompanied by *Rasa*, fast, sleep at day-time, and avoidance of places exposed to strong breezes constitute the general treatment. Take equal quantities of *Ferula asafœtida*, dry ginger, *Piper longum*, *Piper sativum* and rock-salt, make a paste by grinding them together with water, and apply it on the belly, and then let the patient sleep at day-time before dinner. This alleviates all varieties of indigestion. Take equal quantities of *Chebulic myrobalans*, *Piper longum*, and salt of the variety known as *Sauvarchala* each reduced to fine powder, and then, according to the particular fault excited, mix it with either the *mantha* of curds, or hot water. By administering such a compound, all the four kinds of indigestion, loss of appetite, disgust for food, flatulence of the stomach, abdominal tumours due to vitiated *báyu*, and abdominal pains are speedily alleviated. It is also seen that if equal measures of these reduced to powder, *viz.*, dry ginger, *Piper longum*, black pepper, the seed of *Danti* (*Baliospermum montanum*, syn. *Croton polyandrum*) the roots of *Teori* (*Ihomœa turpethum* syn. *Convolvulous turpethum*), the roots of *Plumbago zeylanica*, (Chitraka) and the roots of *Piper longum*, be taken in the morning, with old treacle beneficial results follow in all kinds of indigestion, loss of appetite, epistasis, abdominal pain, enlargement of the spleen,

dropsical swelling and jaundice. Beneficial results in cases of epistasis are obtained from cold infusion of black pepper, or black pepper reduced to paste and dissolved in water.

In all kinds of indigestion, all such medicines as cure loss of appetite, boluses known as *Lavangádya*, *Sukumára*, and *Trivit*, the *Arishta* known as *Mustaka*, the mixture called *Kshúdháságara*, the pills called *Tanganádi*, *Shankha*, *Mahásankha*, the mixture called *Chintámani*, the *Ghrita* called *Agni*, and similar other drugs, should be prescribed. The medicines spoken of in the chapter in the diseases of the *Grahani*, are seen on many occasions to prove beneficial.

Proper and Improper Diet.

During the first stage of indigestion it is necessary to fast. If fast does not cure it, such light food as barley, arrowroot, the paste of boiled *Trapa bispinosa* (*Sringástaka*) dissolved in water, should be taken. As indigestion is gradually alleviated and appetite comes back, old and fine rice boiled with the decoction of *Masura* (*Vicia lens*, syn. *Cicer lens*), may be taken during day time. The liquid curry may also be taken of such fishes as *Koi*, *Mágura*, *Singhi*, and *Maurola* as also of such vegetables as *Trichosanthes dioica*, *Solanum melongena*, the variety of plantains known as *Thôte kalá* and the leaves of *Pæderia fætida*, also whey, with the juice of citrus medica and that of other varieties of *Citrus* known as Páti in Bengal. At night such light food as barley, etc., may be taken. If appetite increases and if the patient is able to digest then fine old rice already adverted to may be taken at night also. Raw fruits of the *Ægle Marmelos* burnt in fire, pieces of the same fruit boiled in sugar, pomegranates, and crystalised sugar, are useful. In indigestion and loss of appetite, the patient should not drink water till two or three hours after meals. Rising from bed in the morning, the patient should drink a little cold water. It will do him good.

Food and Practices Forbidden.

All articles cooked in *ghee*, meat, cakes, and other foods that take a long time to digest, all articles which are of keen potency, fried and burnt articles, copious drinks of water or any other liquid, bread made of the flour of barley or of wheat, (Másha) *Phaseolus radiatus*, pot-herbs, sugarcane, treacle, milk, curds, *ghee*, condensed milk (*Kshir*), cocoanuts, grapes and all articles which are laxative in action, too much salt etc., should be avoided. Anointing the body with oil, night-keeping, sexual congress, and bath augments the disease and should, therefore, be avoided. All articles which are not easy of digestion, and all acts which retard digestion, should always be abstained from.

CHAPTER XIV

VISUCHIKA.

(CHOLERA.)

What is *Visuchika.*

Visûchiká is included in the general ailment of indigestion by the Hindus. The contagious character of this disease is so great that if a single person happens to be attacked by it, the disease spreads rapidly amongst the inhabitants of the locality in the form of an epidemic. On account of the serious character of Visûchiká it has now come to be regarded as a distinct disease and is therefore taken up separately.

Causes of the Disease.

Excessive rains, damp, close and foul air, excessively heat, impure water, air, excessive labour, irregular diet, mental shocks caused by terror, sorrow and grief, residence in a thickly populated quarter, debility of the body, night-keeping, have come to be considered as causes which lead to an attack of *Visûchiká*. According to the European bacteriological theory a kind of minute organism produces cholera.

When Cholera does not supervene an attack of Diarrhœa, debility, tremours, paleness of the countenance, pain in the upper part of the abdomen, synchronism, headache, and swimming of the head, manifest themselves as the premonitory symptoms.

General Symptoms.

Simultaneous vomiting and purging are the ordinary symptoms of this disease. The first few stools resemble those of diarrhœa, while in the vomited matter indigested food is found. The stools soon become watery, like decoctions of barley or rice, or water mixed with rotten gourd and smell rotten fish. Sometimes the colour of the stools may be red. The vomited matter is also watery. There is pain in the stomach ; the urine is generally suppressed ; gradually the eyes sink ; the lips become blue ; the nose becomes prominent ; the hands and feet become cold and contracted ; cramps appear in the arms and legs ; the finger tips shrink as if they were in water ; the body becomes bloodless, and covered with sweat; the pulse becomes weak, and cold, and yet at the same time quick ; gradually becoming imperceptible. Hiccup, excessive thirst, unconsciousness, delusions, delirium, fever, burning sensation within, hoarseness or total suppression of voice, restlessness, sleeplessness, tossing of the head on the pillow, pain in the head, noises within the ear, diverse kinds of optical illusions, coldness of the tongue, coldness of the breath, contraction of the lips and consequent exposure of the teeth, and similar other symptoms soon appear.

The Faults Excited.

If *báyú* be more excited than the other two faults, then vomiting and purging do not become excessive. Pains in the abdomen, langour of the limbs, dryness of the mouth, swoons, delusions, contraction of the muscles and veins, and similar symptoms manifest themselves in a pronounced manner. If *pitta* be excited, then purging becomes copious. Fever, burning sensation within the body, thirst, stupefaction, and delirium are the chief characteristics. If *kafa* be excited

more than *báyú* and *pitta* vomiting becomes copious. Sloth, heaviness of the limbs, fever with sensation of cold, and disgust for food, become the marked symptoms.

Bodily Heat.

At this stage of the disease, the temperature of the body becomes subnormal. The thermometer indicates 96°. In some, an hour or two before death, the temperature increases in the forehead, the cheeks, and the chest. If in addition to the symptoms already noted swoons, burning sensation of the body, sleeplessness, paleness of complexion, excessive pains in the stomach, head, and chest, delusions, delirium, loss or hoarseness of voice, shivering, and restlessness appear, the patient's condition must be considered as very serious. If, however, purging and vomiting becomes gradually less, if the stools improve, showing bilious secretions in them, if the temperature increases, if the pains in the stomach disappear, if breath becomes regular, thirst decreases, sleep comes, the normal complexion reappears, and urine is passed recovery of the patient may be hoped for. Attacks of *Visúchiká* generally occur in the early hours of the morning or at night. Sometimes, however, the attacks occur at other hours. There is no certainty about its duration. Some are carried off within a few hours, while others linger in pain for two to four days and then succumb.

Treatment.

Treatment should commence from the earliest time. If purging be stopped with strong astringents at the outset, vomiting would become more copious and flatulence will appear. Besides, the purging, in consequence of being checked for a while, may become more violent than before. For this reason astringent medicines should be administered in small and repeated doses during the first stage. If the disease be induced by indigestion, it is proper to give such medicines as aid digestion and are mildly astringent. In cholera, brought about by indigestion, *Nripaballabha* is recommended. When

the disease is induced by other causes, the following medicine may be given. *Dárúchini* (the bark of *Cinamomum zeylanica*) Saffron each three-fourths of a tolá; Cloves, half of that measure, and *Elasukshma* (*Elletaria cardamomum*), one-fourth of a tolá. Each of these is to be separately powdered fine. With all these should be mixed sugar, cooked and refined, twenty-five tolás, white chalk, reduced to fine powder a third of the whole quantity. Ten to thirty *ratis* of the pulv so compounded should, according to the strength of the patient and of the disease, be administered, in frequent doses, to the patient. To a patient whose age is from twenty to fifty years, half a *rati* of opium may be given with twenty *ratis* of this powder. To a patient whose age is below twenty years, the pulv only should be administered, without opium. The dose should be varied according to the age of the patient. The following medicine is also recommended :—opium ½ *rati*, powdered pepper ¼ *rati*, asafœtida, ¼ *rati*, and camphor 1 *rati*. These should be mixed together and given to the patient after each purging. Even after the purging has been checked, the medicine should be given for two or three days, thrice every day. The powder may also be administered in the form of pills. KARPURARISHTA and *A'sava* of opium, are also excellent medicines in cases of cholera. *Mustakádya Batiká*, *Karpurarasa*, *Grahanikapátarasa*, and those recommended in Diarrhœa and diseases of the *Grahani*, are also useful. The wine called *Mritasanjibani*, may be given in small measures with advantage. If, however, there is a tendency to vomit, or hiccup instead of giving the wine named above, *Sidhu* or *Sirka* may be given with water. This allays hiccup and pains in the stomach and thirst. *Indrayava* (seeds of *Holarrhena antidysenterica*) one *chhaták* should be boiled in one seer of water, one tolá of this decoction should be given to the patient for drink every half an hour.

The roots of *A'pang* (*Achyranthes aspera, Linn.*) made into a paste with water form another good medicine.

The decoction of the leaves of *Uchchhe* (*Momordica charantia. Linn.*) and *Karela* (*Momordica charantia* of the larger variety), added to it with some *Pippali* (*Piper longum*) reduced to fine pulv, may be given as a drink. It allays the disease, and increases the digestive fire. The decoctions of dried *Bæl* (.fruits of *Ægle marmelos*) or dry ginger, or dried *Bæl*, dried ginger, and *Katphal* (the fruits of *Myrica sapida*) alleviates *Visûchiká*.

To Check Vomiting and Cause Urination.

Take a handful of fried paddy and one tolá of sugar. Soak both together in a fourth of a seer of water. A little while after, strain the water through a piece of cloth. Take the roots of *Andropogon muricatum* one tolá, the fruits of *Elletaria cardamomum* half a tolá, Fennel seeds half a tolá, and make into a pulv. Take also one tolá *Chandana* (*Santalum album*) and rub it into a paste. Mix all these together. Give the patient half a tolá of the liquid mixture at intervals of half an hour, to check vomiting. Vomiting may also be checked by a plaster of pounded mustard seeds applied to the abdomen, to induce urination give one tolá of the juice, of the leaves of *Himaságara*, (otherwise called *Páshanabhedi* or *Pátharchur*, or *Pátharkunchá* or *Lohachur*, that is, *Colcus Amboinicus Linn*). The decoction of the seeds of, *Gokhura* (*Tribulus*, or *Tribulus lanuginosus, Linn.*), *Trapusa* (*Cucumissativus, Linn.*), *Karkati* (*Cucumis melo, Linn.*), and *Durálabhá* (*Hedysarum alhagi, Linn.*) mixed with powder saltpetre one-eighth tolá may be given now and then a spoonful at a time. The decoction of these five roots, also, *viz.*, *Kúsa* (*Poacynosuroides, Linn.*), *Kása* (*Saccharum spontaneum, Linn.*), *Sara* (*Saccharum sara, Roxb.*), *Ushira* (*Andropogon muricatum*), and black sugar-cane, may be administered with benefit. If half a *chhaták* of the *Dheras* (*Hibiscus exculentus, Linn.*), be given three or four times, or one tolá of the juice of the leaves of *Sthalapadma* (*Hibiscus mutabilis, Linn.*), mixed with a little sugar be administered, urine is soon passed. The

leaves of *Pátharkunchá* (*Coleus amboinicus, Linn.*), and saltpetre, made into a paste, and applied to the anus, may lead to urination.

To Prevent Cramps.

By rubbing turpentine and wine on the arms and legs, cramps may be checked and prevented. By rubbing only pulv of dried ginger, beneficial results may be obtained. The bark of *Applotaxis auriculata* and *Saindhava* salt, made into a paste with the fermented gruel of rice and mustard oil, slightly heated, also gives relief. The bark of *Cinamomum zeylanicum,* leaves of *Cinamomum tamala,* the bark of *Cymbidium tessaloides,* of *Aquilaria agallocha,* of *Moringa pterigosperma,* of *Aphlotaxis auriculata,* of *Acorus calamus,* and Dill seeds, should be reduced to fine powder and then mixed with the fermented gruel of rice, and slightly heated. This also checks and prevents cramps.

To Check Hiccup.

For checking Hiccup those medicines which have been recommended for hiccup in fevers due to excitement of all the faults may be used with advantage. The juice of the root of *Musa sapientum* may also be given as snuff. Mustard plasters may also be applied to the neck and the vertebral column.

To Check Pains in the Stomach.

For relieving pains in the stomach a plaster made of barely and the ashes of barley blades mixed with whey and slightly heated, may be applied. Rubbing turpentine oil on the abdomen, and fomentation with hot water may be resorted to. Fomentation, without turpentine, is also beneficial. Silk or flannel is the best material for application of hot water fomentation. The piece of cloth used should be wrung out of very hot water and should be applied as hot as the patient can bear. If the patient feels thirsty, camphor water or ice, or one tolá of cubeb commonly known as *Kábábchini,* half a tolá of liquorice, both reduced to fine pulv, and one-fourth tolá of *Kajjali,* mixed with honey, should be given to the patient to lick. Of course,

small measures should be given at a time. The decoction of cloves, and nut-megs, and the bulbous roots of *Cyperus rotundus*, also allays thirst and checks nausea. If perspiration be copious, the red powder known as *Abira* should be rubbed on the body. The ashes of corals, mixed with honey, if licked, check perspiration. For severe head-ache cold-water application should be given. When loss of consciousness happens, heat should be applied to the hands and feet.

Last Stage.

When there is little hope of life, and when the eyes become red as in fevers due to excitement of all the faults, and there is delirium, delusions, and swoons, *Suchikâbharanarasa* should be administered one or two pills, twice or thrice according to the condition of the patient, with a little water of fresh green cocoanut. If this medicine administered twice, does no good, it should be given up. When the body becomes cold and the patient sinks, KASTURIKALPA RASAYANA produces marvellous effects, for the patient soon revives and may ultimately recover.

General Observations.

In treating *Visûchikâ* great care is necessary as the symptoms rapidly change, and there is no knowing when the patient may become worse. The patient's room, bedding, and clothes should always be kept clean and should be changed as often as soiled. Camphor, the gum of *Shorea robusta*, and spiced sticks of sulphur should frequently be burnt to destroy the bad smell and disinfect the room. The evacuations should be promptly removed. It is always a good practice to burn the excreta and eructations of the patient. The soiled clothings should never be washed in a tank or river as by this means the water will be polluted and more lives will be endangered.

Diet.

When the disease is of great intensity it is desirable, that the patient should fast. When the disease loses its intensity, the symptoms become favourable, and appetite returns, liquid diet such as

arrow-root, Sago or the *Pálo* of the fruits of *Trapa bispinosa*, boiled in water, should be given. The several kinds of gruel mentioned under Diarrhœa are also beneficial. A little juice of *Citrus medica*, mixed with the food does good. During convalescence, with return of appetite, *Manda* of old rice may be served with soup of *Koi, Mágura*, and small fishes, or the broth of the meat of kids, and young animals. When digestion is improved, old rice, pieces of *Cicer lens* and small fish served in gravy, the green plantains called *Thota kalá*, the smaller variety of *Ficus glomerata*, immature fruits of *Trichosanthes dioica*, and leaves of *Pæderia fœtida*, should be given. No sweets should be taken except sugar-candy and sugar-cake (*Bátásá*). It is always a good practice to allow less food than the patient has appetite for.

The Acts Interdicted.

Till the patient regains his normal health he should abstain from heavy meals and rich foods. *Ghee*, foods prepared with *ghee*, fried and burnt articles, etc. should not be used. Baths in cold water, sexual indulgence, exposure to heat, physical exercises, and fatigue are all injurious during convalescence. An eye should be kept on the bowels and any sign of indigestion should be at once met with by judicious dietary.

Prophylactic Measures.

When there is a case of Cholera in the house or in the neighbourhood precautions against its spreading should be taken. All excreta and vomited matter should be removed and burnt forthwith. All clothings that are soiled should be cleansed with khár and boiled in water. The attendants must always keep themselves scrupulously clean and should never put their hands in their own mouths before thoroughly cleansing them. Children should on no account be allowed near about the patient or the attendants.

CHAPTER XV.

ALASAKA & VILAMVIKÁ.

(TYMPANITES.)

Causes of the Disease.

Those persons who are weak, or whose digestive fire is not keen, or who have *kafa* in excess, or who suppress the urgings of stools, urine, and *báyú*, and who take food that is heavy or hard, or food that is exceedingly dry, or cool, or no-oily, catch these diseases. Both *Alasaka* and *Vilamviká* (varieties of Tympanites) arise from indigestion. The excited *báyú* in their system comes into conflict with *kafa*, and the result is *Alasaka* and *Vilamviká*. In consequence of indigestion, *báyú* is generated in the stomach. Unable to escape downwards, it rises upwards, and presses heavily against the heart and the lungs. Hence, hiccup and vomiting manifest themselves in an excessive degree. Purging also appears. Besides purging and vomiting, some symptoms of Cholera are also seen in Tympanites. This disease is called *Alasaka* * because the food that is taken remain stationary in the stomach, and is not able to go down or come upwards. In *Alasaka* the patient suffers from excessive and painful flatulence ; he screams out in agony, and swoons away. *Vilamviká* is only an aggravated or more violent form of *Alasaka*. Hence, *Vilamviká* is more difficult to cure than *Alasaka*.

Treatment.

The treatment of both *Alasaka* and *Vilamviká* is, consequently the same. At the outset, vomiting should be induced by administering hot water mixed with salt. The patient may also be made to

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* *Alasa* implies idle, or stationary, or motionless. *Ka* is a suffix. Hence, because the food remains motionless, the disease is called *Alasaka*—T.

drink as much as he can the compound decoction of the fruits of *Pongamia glabra*, the bark of *Melia azadirachta*, the seeds of *Achyranthes aspera*, the stem of *Tinospora cordifolia*, the leaves of *Ocymum sanctum* (of the white variety), and the seeds of *Holarrhena antidysenterica*. This will induce vomiting and in both varieties of the disease, vomiting does great good. For alleviating flatulence and pains in the stomach, a plaster made of the bark of *Cedrus deodara*, barley of the white variety, bark of *Aplotaxis auriculata*, Dill seeds, Asafœtida, and *Saindhava* salt with *Kánji* should be applied over the stomach. A plaster of barley pulv and the ashes of barley stalks, mixed with whey and slightly heated, will prove equally useful. Fomentation with heated *Kánji* also gives relief. A little piece of silken cloth may be used for the purpose. For checking hiccup, the patient may snuff the juice of the bulbous root of the *Musa sapienta*. Mustard plasters may also be applied on the neck and the backbone. For checking eructations, the alkaline ashes known as *Vajrakshára*, and such medicines as restore the *báyú* to its normal condition should be given. Only digestant medicines should be used.

Diet, &c.

In both cases fast should be observed at the outset. Subsequently, light food should be given, agreeably to the nature of appetite or the power of digestion. Directions given under cholera and indigestion fully apply in cases of tympanites.

CHAPTER XVI.

KRIMI.

(WORMS.)

Varieties of Worms.

Worms are of two kinds, according as they are produced by internal or external impurities. Internal worms are again subdivided into three classes, according as they originate from *viz.*,— (1) stools, (2) *kafa*, (3) blood.

Eating before the food last taken has been digested, excessive indulgence in sweet or sour, foods and drinks, too much of liquid food, drinking dirty water, meat, pot-herbs, *Phaseolous radiatus*, curds, raw sugar, inharmoniously combined food such as milk and fish, milk and meat, want of physical exercise, sleep at day-time, etc., produce worms within the body and the symptoms are fever, paleness of the body, deep-seated pains in the stomach, diseases of the chest, general langour of the body, delusions, disgust for food, nausea, vomiting, watery secretions from the mouth, indigestion, distaste for food, itching of the nose, grinding of the teeth during sleep, sneering, etc.

The Symptoms of Worms Generated in Stools.

Worms born of stools are produced in the *Pakásaya*, the intestines. These worms generally move about in the lower regions. Sometimes, however, they come upwards to the *A'mdsaya* stomach. When the worms come upwards, the breath is fœtid. Stool-born worms may be dark, or yellow, or white, or black. Some are as small as paddy ; some are as long and thick as earth-worms ; some are round as balls, while some are flat and long like strips of leather. There are some, again, that are of the width and thickness of a *Tumbi* * seed long with nodules, sometimes

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* *Tumbi* or *Katumbi* is a wild veriety of *Lagenaria vulgaris*.

as long as 18 feet and are due to excessive iudulgence in meat pork or eating meat that is not properly boiled. These should be extracted with care, drawing them slowly and gently like threads so as not to break them. When the stool-born worms travel out of the place where they are generated, watery motions, deep seated pains in the stomach, paralysis of the stomach and the intestines, emaciation of the body, roughness of the skin, paleness of complexion, frequent horripilation, weakness of the digestive fire, itching sensation in the anus etc., are noticed.

The Symptoms of *kafa*-born Worms.

Worms due to *kata* are generated in the *A'másaya* and move about in the stomach. Like the stool-born worms, their shapes and sizes and colours differ ; worms caused by *kafa* produce nausea, watery secretions from the mouth, indigestion, disgust for food, swoons, vomiting, fever, suppression of stools and urine, emaciation of body, constant sneezing, inflammation of the schneiderian membrane, and others of the like.

Symptoms of Blood-born Worms.

Blood-born worms are generated in the blood bearing ducts. Eating food inharmoniously combined such as milk and fish etc., eating before the food last taken has been digested, and eating such articles as pot-herbs in an excessive measure, produce these blood-born worms. These worms are copper coloured, very minute, globular in shape and have no locomotion of their own.

Symptoms of Worms born of External Impurities.

Worms born of external impurities arise from sweat and filth of the body. Hence, want of cleanliness is the principal cause. The shapes and sizes of these worms are like sesame seeds. External worms are of two kinds *viz., Yukas* and *Likhyas.* The *yukas* have many feet, are dark in colour and live in such parts of the body as are overgrown with hair. *Likhyas* are very minute white in colour ; and may sometimes be seen on the clothes one wears.

Treatment.

For the destruction of internal worms, juice of the leaves of *Clerodendron infortunatum*, as also of the leaves of the pine-apple mixed with a little honey are useful. Powdered fruits of *Embelia ribes* one-sixteenth of a tolá with cold water or decoction of two tolás of the fruits of *Embelia ribes* also gives good results. Of all drugs *Embelia ribes* is the best for worms. The juice of the leaves of the wild date-palm, and the head of the same tree, are regarded as efficacious medicines. The following are also useful in worms, *viz.*, the juice of the leaves of *Erythrina indica* as also of the leaves of *Costus speciosus* ; the juice of *Achyranthes triandra* ; the juice of the seeds of *Butea frondosa*, and the decoction of the bark obtained from the roots of *Punica granatum* The seeds of *Hyoscyamus niger*, mixed with a little *Saindhava* salt, taken in the morning, alleviate indigestion and kill worms. The other medicines prescribed for this disease are the following, *viz.*,—the seeds of the wild variety of *Lagenaria vulgaris*, reduced to pulv, and mixed with whey or the water of unripe cocoanuts ; one-fourth of a tolá of *Mallotus philippinensis*, mixed with raw sugar ; seeds of *Serratula anthelmintica*, of the measure of half a tolá thrown into a *Chhaták* of water and allowed to drench for 5 or 6 hours ; the water or infusion only is to be taken, excluding the seeds. A paste, made with the fruits of *Embelia ribes*, *Saindhava* salt, Potassium nitrate, *Mallotus philippinensis*, and *Chebulic myrobalans*, with a little whey forms an efficacious medicine. The gruel, made with whey and water to equal proportions, of the fruits of *Embelia ribes*, the roots of *Piper longum*, the seeds of *Moringa pterygosperma*, and black pepper, proves equally good. The gruel, however, should be mixed with carbonate of soda. Besides these, *Párasiyádi* powder, *Mustádi Kashdya*, *Krimimudgara-rasa*, *Krimighna-rasa*, *Viranga-ghrita*, are efficacious remedies in worm. For external worms, plaster made of camphor well grinded with the juice of the leaves of *Datura fastuosa* is used as an external application. A plaster made of the

seeds of *Hibiscus cannabinus* (*Nálitá*) pounded with *Kánji*, kills all the lice on the head. *Bidanga Taila* and *Dhustura Taila* are also very useful in all sorts of external worms.

Diet and Forbidden Practices.

Old rice boiled, soup of small fishes, curries made of *viz.*, —the fruits of *Trichosanthes dioica*, the flower of *Musa sapientum*, the fruits of *Momordica charantia* (of both varieties), the heads of *Calamus rotang*, the bulbous root of *Colocasia indica*, and the smaller variety of the fruits of *Ficus glomerata*, *Kánji*, goat's milk, and generally such things as have a bitter, astringent and pungent taste, and the juice of the fruits of *Citrus medica*, and that variety of it which is called *Páti*, are beneficial. Instead of taking rice twice a day, the patient should take it once during day-time, and substitute sago, barley, arrow-root, or any other light food for his evening meal. As indigestion is the chief cause of this disease, care should be taken to avoid it, by abstaining from every kind of heavy food which takes a long time to digest or is difficult to digest.

Cakes, sweets, specially raw sugar, *Phaseolus radiatus*, curds, *ghee* in excessive measure, liquid food in copious quantities, and meat should be avoided. The patient should abstain from sleep during day-time and should not suppress the urgings of stools and urine.

CHAPTER XVII.

PANDU AND KAMALA.

(CHLOROSIS, ANÆMIA AND JAUNDICE.)

Causes.

Excessive indulgene in physical exercise, sexual pleasure, sour or saline food, wines and spirits, chillies, pepper, mustard, and other articles of keen virtues, and the use of burnt earth as food, lead to an excitement of all the faults which, in their turn, vitiate the blood and lead to *Pándu* and *Kámalá*. Before the appearance of chlorosis, the skin becomes cracked the mouth frequently waters, the whole body becomes languid, a desire is felt for eating burnt earth, the eye-balls become swollen, stools and urine become yellow, and indigestion is present. There are five kinds of chlorosis, according as they are caused by *báyú*, *pitta*, *kafa*, *Tridosa* and eating of earth.

Different Varieties.

When *báyú* is excited the skin, urine, eyes, and nails become either red or black, and dry. Tremours of the body, pricking pains, suppression of urine, delusions, etc., are also complained of. With excited *pitta* the whole body, especially the stools, urine, and nails, become yellow. Besides these, a burning sensation, thirst and fever, are the other symptoms. The stools consist of scybalæ. In cases induced by *Kafa* the skin, urine, eyes and face become white ; watery secretions issue from the mouth and the nose. The body is œdematous and the patient complains of sleepiness, langour and excessive heaviness of the limbs. If all the three faults are excited almost all the symptoms noted above are evident and if in addition there is fever, disgust for food, nausea, vomiting, thirst, langour loss of the senses, that is, of their functions etc., the case becomes incurable. In chlorosis caused by eating earth,

some particular fault is excited corresponding to the quality of the earth taken. Thus astringent earth excites *báyú* while that containing alkaline ashes, excites *pitta* ; sweet earth, excites *Kafa*, and burnt earth makes the body dry. Even the food that is eaten becomes dry in consequence of the dryness of the earth that is taken. Fried or burnt earth, before being digested, fills up and obstructs the ducts of the *pákáshaya* and destroys the keenness of the senses, brilliance of complexion, energy, and the *ojas* of the patient and reduces bodily vigour.

If there are worms in the stomach of a person who is suffering from chlorosis, his eye-balls, cheeks, eye-brows, feet, naval and the genitals show symptoms of swellings and his stools are seen to be mixed with mucous and blood.

Indication of Curability and Incurability.

If Chlorosis be neglected for a long time, it becomes incurable. If the patient sees every surrounding object yellow, the stools become suppressed, or scanty, green, or mixed with mucous, there is hardly any chance of recovery.

Fatal Symptoms.

If the body appears to be covered by a white film, and if pains, vomiting, swoons, thirst etc., supervene, death is certain. When the body becomes white or pale through loss of blood, the teeth, the nails, the eyes and the eye-sight becomes pale, when the arms, legs, and face become swollen but the body becomes lean or when the arms and the legs become lean but the body becomes swollen, when the anus, the genitals become inflamed and there is occasional loss of consciousness and diarrhoea with fever, there remains little chance of recovery.

Causes Anæmia.

If in Chlorosis such food as excites the *pitta* be used then *pitta* becoming exceedingly excited, vitiates the blood and the flesh and leads to Anæmia. A portion of the bilious secretions from the liver, instead of finding its way to the stomach, become

mixed with the blood and produce Anæmia. Chronic enlargement of the liver also leads to Anæmia or Chlorosis.

Symptoms.

In Anæmia the eyes become pale and the eye-lids bloodless. The skin, nails, face, in fact the whole body gets a peculiarly pale and lifeless appearance. The bowels are irregular and the urine high coloured and scanty. Often there is nausea, want of energy, a burning sensation, indigestion, weakness, disgust for food and langour. If these symptoms become very prominent and swellings and occasional loss of consciousness supervene, the case generally turns fatal.

Malignant Anæmia.

When anæmia becomes chronic and the symptoms more prominent, it is called *Kûmbha-kâmala* and is difficult of cure. If, disgust for food, nausea, fever, langour, and pains born of the excitement of the faults, difficulty of breathing, consumption, and loose motions appear, there remains hardly any chance of recovery.

Jaundice.

Jaundice is also caused by a sluggish condition of the liver and generally follows neglected chlorosis or anæmia. The body becomes greenish, dark but generally yellow. Some times the yellowness of the body is so great that all that the patient sees are described by him as yellow. Naturally the colour of the stools and the urine is yellow also. With such changes of complexion, strength and energy decrease. Sleepiness, loss of the digestive fire, slight fever, distaste for sexual indulgence, pains all over the body, burning sensation, thirst, disgust for food, delusions and similar other symptoms appear.

Treatment.

The treatment consists in restoring the functions of the liver. The bowels, therefore, must receive our chief attention. If there is constiation, as is generally the case, mild purgatives, as will

induce one or two satisfactory motions in the morning, is useful. In chlorosis, *gheè* boiled with the decoction and the paste of *Circuma longa*, or with the decoction and the paste of *Phyllanthus Emblica*, *Chebulic myrobalans*, and *Terminalia Belerica*, or the *Timduka-ghrita*, are very useful. If there is constipation or suppression of stools, such *ghee* should be administered with drugs having purgative virtues. In *Bátaja Pándu* or chlorosis due to vitiated *báyú*, the decoction of what is called the "three-fruit" mixed with *ghee* and sugar, should be given. In chlorosis caused by vitiated *pitta* 10 *máshás* and 8 *ratis* of *Convolvulus turpethum*, reduced to pulv, should be administered mixed with 2 *tolas* 5 *máshás* and 4 *ratis* of sugar. In chlorosis brought about by vitiated *kafa* the patient should take *Chebulic myrobalans* soaked in cow's urine and then reduced to powder and once more mixed with cow's urine, pulv ginger 8 *máshás* and *Lauha Bhasma* 1 *máshá*, mixed with cow's urine; powder *Piper longum* 4 *máshás*, and pulv ginger 4 *máshás*, mixed with cow's urine; or purified *Sildjatú* 3 *máshás*, mixed with cow's urine; or *Balsamodendron mukul*, cooked in *ghee* 8 *máshás* may be prescribed with good results; iron pulv, * exposed in sun and dew for 7 days in seven changes of cow-urine and administered with milk, produces very beneficia results in *Kafaja Pándú*.

Treatment of Swellings in Chlorosis.

Chebulic myrobalans if taken every day, with raw sugar (treacle) is good in all cases of chlorosis. Powders of Iron, black sesame seeds, dry ginger, *Piper longum*, black pepper, the cotyledons of jujube seeds, taken in equal measures and mixed with 7 times as much of *Svárna-mákshika* (*Iron Pyrites.*) and made into a *modaka* with honey and used with a little whey proves beneficial even in obstinate cases. *Mandúra*, heated seven times

* Pulv or Powdered iron means the powder of those iron scales called Mandúra which flies about from the blacksmith's anvil.

in a fire and dipped as many times in cow's urine, reduced to pulv be mixed with *ghee* and honey and be taken every day with cooked rice, cures not only the swelling but the chlorosis itself by increasing the power of digestion.

Treatment of *Kámalá.*

In *Kámalá* or Jaundice the leaves of *Tinospora cordifolia*, made into a paste with whey, may be used in ½ tolá dose with whey, or milk with dry ginger powder or turmeric reduced to pulv, 1 tolá, mixed with curds, should be given in the morning. The decoction of the "three myrobalans," *Tinospora cordifolia*, *Berberis*, *asiatica*, and the expressed juice of the bark of *Melia Azadirachta*, mixed with honey, may also be taken every morning with advantage. Powder iron, dry ginger, *Piper longum*, pepper and *Embelia Ribes*, reduced to powder, or turmeric, *Phyllanthus emblica*, *Chebulic myrobalans*, and *Terminalia Belerica* reduced to powder, proves beneficial. *Lauha* a thousand or five hundred times burnt given with honey and *ghee*, forms another good medicine. *Lauha Bhasma* may also be given, mixed with *Chebulic myrobalans* and turmeric both reduced to powder, with *ghee* and honey. The paste thus prepared should be licked now and then. Iron pulv with the fruit of *Phyllanthus emblica*, dry ginger, *Piper longum*, black pepper, and turmeric, all reduced to powder and mixed with *ghee*, honey and sugar alleviates *Kámalá*.

Treatment of Malignant Anæmia and Jaundice.

The treatment of malignant Anæmia and malignant Jaundice is the same as in chlorosis and anæmia. In malignant anæmia, burn a piece of *Mandura* eight times in a fire made of the wood of *Terminalia Bellerica*, and dip it eight times in cow's urine, and reduce it to powder. Give the powder, mixed with honey to the patient to lick. In malignant jaundice, the patient should lick iron pulv mixed with the decoction of catechu and the tubers of *Cyperus rotundus* reduced to powder. Reduce each of the following:—*Picrorhiza Kurrooa*, *Sida Cordifolia*, liquorce, *Emblic myrobalans*, *Chebulic myrobalans*, *Beleric*

myrobalons, turmeric, and *Berberis asiatica*, to fine powder. Take equal measures of each powder and mix them together with *ghee*, honey and sugar. This preparation should now and then be licked by the patient. The following well-known medicines, *viz.*, *Phalatrikádi-kásháya*, *Vásádi-kasháya*, *Nabáyasa-lauha*, *Trikatrayádya-lauha*, *Dhátri-lauha*, *Ashtádasánga-lauha*, *Punarnabádi mandura*, *Pándúpanchánana-rasa*, *Haridrádya-ghrita*, *Vyoshyádya-ghrita*, and *Púnarnabá-taila*, are recommended in cases of Chlorosis, Anæmia and Jaundice.

For curing the yellowness of the eyes, the juice of the leaves of *Leucas linifolia* (syn. *Phlomis zeylanica*,) may be dropped into the eyes, once or twice every day. Powder of turmeric, red chalk, and *Emblic myrobalans*, mixed with honey, may be used as a collyrium with equally good result. The juice of the roots of *Momordica mixta* or of the leaves of *Alœ Indica* (syn. *Alœ perfoliata*), or liquid paste of the fruit of *Luffa amara* of the yellow variety, obtained by rubbing them in water (on a stone), produces equally beneficial results if used as a snuff.

Diet, etc.

The observations about diet and forbidden practices, that apply to mature fever and derangement of the liver, should be followed in Chlorosis, Anæmia, and Jaundice. No stimulating food or drink should be allowed.

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CHAPTER XVIII

RAKTAPITTA.

(HEMORRHAGE.)

Causes.

Exposure to heat, severe physical exercise, grief, continuous sauntering or travelling on foot, sexual excesses, and eating in large measure such articles of keen virtues as pepper etc., or such articles as abound in alkaline ashes, or things which are of pungent taste, excite the *pitta*, and produce hemorrhages. Suppressed menstrual flows may appear from the mouth, the nose, the eyes, and the ears, and the anus. The generative organs, the mouth and the anus are generally the chief outlets of blood in cases of hemorrhage. In severe cases discharge of blood may take place even through the pores of the skin.

Incubatory and Premonitory Symptoms.

During the incubatory stage langour, debility of the whole body, desire for cool drinks and food, vapoury exhalations from the throat, vomiting, and smell of blood or iron in the breath are noticed. After the development of the disease, the symptoms manifest according to the nature of the fault, that is excited. With excited *báyú*, the blood is either dark or red, forthy, thin, and dry. Hemorrhage generally takes place from the anus and the genitals with excited *pitta*. The blood has the colour of decoction of the group of barks of the banian; or, it may be dark, or of the colour of cow's urine, or of a shining dark hue, or black as soot or galena (sulphide of lead.) If there is predominance of *Kafa*, the blood is thick, slightly pale, oily, and slimy. Hemorrhage takes place generally from the mouth, the nose, the eyes, and the ears. If two or more faults be excited together, the symptoms of each present themselves in a combined form. In that form of the disease

in which the *báyú*, and the *Kafa*, are excited together, bloody discharges take place simultaneously from the upper and the lower outlets of the body.

Curability and Incurability.

When the hemorrhage takes place from only the upper outlets of the body, such as the mouth, the nose and the ears, it is regarded as easily curable provided the discharge be mild, there be no supervening symptoms, and provided the disease manifests itself in the autumn or the winter season. When blood is discharged from the lower outlets of the body, and is due to the excitement of two faults, it is suppressible. When however, the discharges take place from both the upper and the lower outlets of the body, and all the three faults are excited, the attack is incurable. If the patient be old or of weakened digestive fire, and without appetite or afflicted with other ailments, the disease becomes incurable.

Supervening Symptoms.

The supervening symptoms of this disease are weakness, hard breathing, cough, fever, vomiting, a sense of inebriation, paleness of the body, burning sensation of the skin, swoons, acidity, restlessness, pains in the chest, loose purging, pain in the head, a fœtid smell in the body, disgust for food, and a fœtid smell in the blood. The blood assumes the colour of water in which meat has been washed, or of clay, or of the adeps, or pus, or the liver, or the ripe fruit of *Eugenia Jambolana.* It may even be of a diverse colours like the rainbow. If these supervening symptoms appear, the case becomes serious and ends fatally. Death also ensues if the eyes of the patient become blood-red or if the patient thinks his own vomit and all objects to be red; or if he vomits a large quantity of blood.

Treatment.

If the patient retains strength, the discharge of blood should not be suddenly checked, for if the vitiated blood be allowed to remain in the body, it may produce diseases such as Chlorosis, Anæmia,

Jaundice, Diseases of the Lungs and the Chest, *Grahani*, Enlargement of the Spleen, Abdominal Tumours, Fever, &c., If however, the patient be weak or if the hemorrhage endangers life, it should be checked without loss of time. Juice of *Panicum Dactylon*, or that of pomegranate flowers, or that of cow-dung or horse-dung, administered with sugar, or juice of the leaves of *Justicia Adhatoda*, or of the leaves of *Eupatorium Ayapan*, or of the fruits of *Ficus Glomerata*. or the infusion of shell-lac promptly checks hemorrhage. Alum one anna in weight with some cow's milk, will stop hemorrhage very speedily. The remedies mentioned for checking bloody stools and the discharge of blood in piles, may, also be prescribed if indicated. If the discharge takes place through the nose, it may be stopped by applying on the head a plaster made of the fruit of *Phyllanthus Emblica* fried in *ghee* with a sufficient quantity of *Kánji*. The following are also useful, in nasal hemorrhage, milk, or water, or the expressed juice of *Panicum Dactylon*, or of pomegranate flowers, mixed with sugar ; the expressed juice of *Mucuna pruriens*, of onions, of cow-dung and horse-dung, and the infusion of shell-lac and *Chebulic myrobalans* used as a snuff. In hemorrhage from the ears, the same medicines should be administered. For hemorrhage from the urethra, take 2 tolás of the roots of *Saccharum spontaneum*, *Saccharum Sara*, black sugarcane, and *Saccharum* ; boil the roots in 16 tolás of goat's milk, mixed with 1 seer of water, till 16 tolás are left ; give this to the patient to drink. Milk boiled with the roots of *Asparagus racemosus* and *Tribulus lanuginosus*, or with *Hedysarum gangeticum*, *Doodia lagopodioides*, *Phaseolus trilobus*, and *Teramus labialis* (syn. *Glycine debilis*) equally good. If the discharge takes place from the female genitals these medicines, as also all those which are laid down in the chapter on Dismenorrhœa and Menorrhagia, may be administered. Discharges from the anus, urethra, and the female genitals, can be promptly checked by the following medicines. Two tolás

of *Pterocarpus santalinus*, dried fruit of *Ægle marmelos*, *Aconitum heterophyllum*, bark of *Holarrhena*, and gum of *Acacia Arabica* ; boiled in 16 tolás of goat's milk, mixed with 1 seer of water, down to 16 tolás. This liquid should be given to the patient to drink. Another good medicine for checking discharges from the mouth, the nose, the anus, the urethra, and the genital organ of females, consists of dried grapes (*Uvæ passæ*), *Pterocarpus santalinus*, *Symplocos racemosa*, and *Aglaia Roxburghiana*, reduced to pulv or paste. This should be taken, mixed with the juice of *Justicia Adhatoda* and honey. If the blood discharged consists of clots, 2 *ratis* of pigeon's dung, rubbed with honey, should be administered. Besides these, cold infusions of the group of drugs beginning either with *Coriandrum sativum*, or *Pavonia odorata*, or *Justicia Adhatoda* ; *Ellëtaria cardamomum* Pills, *Kushmándakhanda*, *Vásákushmándakhanda*, *Khandakádyalauha Raktapittantaka-lauha*, *Vásághrita*, *Saptaprastha-ghrita, and Hriverádya taila*, should be administered with discretion.

Treatment of Fever born of *Rakta-Pitta*.

If fever appears with hemorrhage, the following medicine becomes very efficacious, for it cures both fever and hemorrhage. Reduce each of the following into pulv, *viz.*, *Convolvulus Turpethum* (both of the red and the dark varieties) *Emblic*, *Chebulic*, and *Belleric myrobalans*, and *Piper longum*. Take equal measures of these, and mix together with double the quantity of sugar and honey. Boluses made of the paste thus formed are used. Besides this, such medicines as alleviate hemorrhage and such as alleviate fever may be used, one after another, or in combination. If asthma, cough, total suppression or hoarseness of voice, and such others symptoms supervene, the treatment should be like that of Phthisis. The juice of the leaves of *Pinus webbiana*, and honey, alleviates asthma, cough, and suppression or hoarseness of voice.

Diet.

In cases of hemorrhage from the upper outlets, if the patient does not show signs of weakening he should fast. But if the patient becomes weak and lean and loses appetite, nutritive, easily digestible and agreeable food should be given. Boluses of fried paddy reduced to powder, and mixed with *ghee* and honey may be given. The decoction of the date fruit, *Uvæ passæ*, liquorice, and the fruit of *Grewia asiatica*, should be given cold mixed with sugar as a drink. In cases of hemorrhage from the lower outlets, the patient should be given cooling drinks. The decoction of the smaller group of the five roots, *Hedysarum gangeticum*, *Doodia lagopodioides*, *Solanum Indicum*, *Solanum xanthocarpum*, and *Tribulus lanuginosus*, purified by sugar and other ingredients promptly alleviates hemorrhage from the lower outlets. If the discharge be checked, or reduced, and if the patient's digestion is not impaired, fine old rice may be given with the soup of such pulses as *Phaseolus Mungo*, *Cicer lens*, and *Cicer arietinum*. Soup of lobsters of the larger variety or of eels, and such vegetables as *Trichosanthes dioica*, *Ficus Glomerata* of the smaller variety, plantain flowers, ripe *Cucurbita Pepo*, *Colocacia Indica*, the pith of plantain plants, and *Momordica charantia* of the smaller variety, are also good. *Gratiola Monnieri* (*Bráhmi-shdka*), the soup of the meat of kids, deer, hares, doves, pigeons, the smaller variety of cranes, goat's milk, date fruit, promegranates, the fruit of *Trapa bispinosa*, *Uvæ passæ*, the fruit of *Phyllanthus Emblica*, the soft seeds of the unripe fruit of *Borassus flabelliformis* (Tála), sugar-candy, unripe cocoa-nuts, the oil of *Sesamum Indicum*, and curries made with *ghee* (instead of mustard oil), may also be given. The evening meals should consist of *chuputties* made of wheat or barley flour, or fried cakes (*puris*) of the same, and the aforesaid curries. Food prepared with the kind of wheat-flour called *Suji* or powdered gram or chick-pea, *ghee*, and anything that is not excessively sweet, may be given. The patient should drink boiled water properly cooled.

Forbidden Food and Practices.

All food that is heavy and difficult of digestion, or that is of keen virtues, or that is dry ; curds, fish, anything that purges the bowels ; mustard oil, chillies, salt in excessive measure, the variety of *dolichos* known especially as *Simbi*, potatoes, pot-herbs, sour articles, the soup of *Phaseluc radiatus*, and betel leaves with areca nuts and spices should be abstained from. The patient should never suppress the urgings of stools and urine. He should never use tooth-sticks for cleaning his teeth. He should avoid physical exercises, journeys on foot, smoking, exposure to dust and heat of the sun, exposure to the cold night air, night-keeping, bathing in tanks and rivers, and singing or shouting. Sexual indulgence and riding are also forbidden. If the patient wants a bath he may use boiled water sufficiently cooled.

CHAPTER XIX.

KSHAYA KASHA.

(PHTHISIS, ULCERATION OF THE LUNGS, AND CONSUMPTION.)

Causes of the Disease.

Suppression of the urgings of stools and urine, excessive fasting, excessive virility, wrestling with a stronger person, irregular meals, at irregular hours, and similar other practices which lead to a waste of the ingredients of the body, produce this disease. Chronic hemorrhage, if neglected, leads to Phthisis and Consumption. When all the three faults, *viz.*, *báyú*, *pitta* and *kafa* being excited, obstruct the juice-bearing ducts, the result is the gradual decay or waste of blood, flesh, adeps, bones, marrow, and semen for want of proper nourishment. In excessive sexual indulgencc, the semen

becomes exhausted, and the other ingredients of the body, in their attempt to repair the exhaustion, become themselves weakened and wasted. This waste and decay of the ingredient of the body is called Consumption or Phthisis.

Incubatory Symptoms.

Difficulty of breathing, or Asthma, pain in every part of the body, secretion of phlegm, dryness of the palate, vomiting, weakness of the digestive fire, a sense of inebriation, inflammation of the schneiderian membrane with loss of the sense of smell, whiteness of the eyes, hankering after food and sexual indulgence &c. manifest themselves before an attack of consumption. The patient generally dreams during sleep, of being attacked by insects, birds and beasts of prey, or as if standing on heaps of hair, ashes, and bones, or sees visions of lakes and tanks wholly dried up. He also dreams as if falling down from mountains, and of meteors and luminous bodies dropping down from the firmament.

Developed Symptoms.

When the disease is developed, the symptoms are catarrh or cold in the nose, cough, hoarseness of voice, disgust for food, contraction and pains in the sides, headaches, fever, excessive heat in the shoulders, debility of the body, vomiting of blood and purging. Amongst these, hoarseness of voice, and contraction and pain in the sides and shoulders, are due to excited *báyú*; fever, heat of the body, purging, and discharge of blood, to excited *pitta*; headaches, disgust for food, cough, catarrh or cold in the nose, and debility of the whole body, are due to excited *kafa*. The particular fault which becomes more excited than the others discovers its own symptoms in a more marked degree.

Curability or Otherwise of the Disease.

Phthisis is naturally extremely difficult to cure. If the patient's strength and flesh be not seen to waste, then cure may be hoped for even after the appearanee of catarrh in the nose and the ten other symptoms. If, however, the strength begins to fail and the body emaciated, the disease

becomes incurable, even if only six out of the eleven symptoms, *viz.*, cough, purging or diarrhœa, pains in the sides, hoarseness of voice, disgust for food, and fever, or only three, *viz.*, asthma or difficulty of breath, cough, and vomiting of blood, appear.

Fatal Symptoms.

If the patient, notwithstanding adequate food, begins to grow weak and loose flesh, or if diarrhœa supervenes, or if swelling appears in the testicles and the abdomen, the attack generally proves incurable. It is fatal if there are excessive whiteness of the eyes, disgust for food, difficulty of breathing, and copious yet painful discharge of semen.

Urakshata.

Causes.

Irregular, scanty or, excessive food, bearing heavy weights, throwing heavy stones wrestling with stronger men, falls from high places, forcibly stopping a run away animal, running fast for a great distance at a stretch, reciting or reading with too loud a voice, swimming to exhaustion, jumping and other exercises of strength, above all excessive indulgence in sexual pleasure, lead to weakening and finally to ulceration of the lungs. In Ayurveda it is techincally known as *Urakshata*. The patient feels as if his chest has been pierced through and through, or broken into pieces or is empty. Pains in the sides, with tremours, and gradual decrease of strength and flesh, want of energy, pale complexion, weak appetite, and digestive power, fever, pain, cheerlessness and purging, cough with expectoration foul dark or yellow clotty, and mixed with blood are some of the prominent symptoms. In consequence of the excessive expectoration of *kafa* and discharge of blood through the mouth, the vital seed and the *ojas* of the patient decrease. As long as all the symptoms of the disease do not appear, and as long as the patient's strength and complexion remain unchanged, the disease is regarded curable. Upon the appearance, however, of all the symptoms, it becomes incurable and fatal.

Symptoms.

Ksheena Roga, Rája Yaksho Consumption.

From ulceration of the lungs through sexual excess, grief hard physcal exercises, and journeys on foot, and similar other causes, the vital seed, *ojas*, strength, complexion, &c. begin to waste. This disease is known as *Ksheena Roga, Rája Yaksha*—waste or consumption. The treatment is the same as that of Phthisis.

Treatment.

Phthisis is exceedingly difficult to treat. It is always necessary to keep up the patient's strength and prevent diarrhœa. Purgatives, therefore, should never be administered. If, however, constipation of the bowels sets in, only the mildest purgatives may be used. Goat's meat, goat's milk, and *ghee* made from goat's milk with sugar. Fondling with goats or deer and keeping these animals near about the patient, is especially beneficial in Phthisis. If the patient becomes thin, fresh butter should be given with sugar and honey. If there is pain in the head, the shoulder, or the sides, any of the following plasters should be applied hot. 1. Dill seeds, liquorice, the bark of *Aplotaxis auriculata* and of *Tabernæmontana coronaria*, and white sandal wood. 2. *Sida cordifolia, Vanda Roxburghii* (syn. *Cymbidium tesselodes*), sesame seeds, liquorice, wild indigo and *ghee* ; 3. *Balsamodendrom Mukul, Cedrus deodara*, white sandal, *Mesua ferrea*, and *ghee* ; 4. *Kshirakákoli* (a root brought from Nepal), *Sida cordifolia, Convolvulus paniculatùs*, the red powder called *Elabáluká*, and *Bœrhavia diffusa* ; and 5. *Asparagus racemosus, Kshirákákoli, Andropogon Schœnanthas*, liquorice, and *ghee*. For checking vomiting of blood, lac-dye water 2 tolás, with half a tolá of honey or 2 tolás of the juice of *Eupatorium Ayápán* or of the plant called *Kuksimá* (*Blumea Lacera*) may be given. Those remedies, which are good in hemorrhage may also be prescribed for checking the vomiting of blood in Phthisis For alleviating pains in the sides, fever, asthma, and inflammation of the schneiderian membrane, the decoction should be given of the following drugs, *viz.*, coriander

seeds, the fruit of *Piper longum*, dried ginger, *Hedysarum gangeticum*, *Doodia logopodiodies*, *Solanum xanthocarpum*, *Solanum indicum*, *Tribulus lanuginosus*, the bark of *Ægle marmelos*, of *Colosanthes Indica*, of *Gmelina arborea*, of *Bignonia snaveolens* and of *Premna serratifolia*. The following remedies are specially useful in fever, cough, hoarseness of voice, and hemorrhage, and may be used according to the symptoms. Besides these, *Lavangádi-churna*, *Sitapaládi-leha*, *Vrihadvásávaleha*, *Chyavanaprása*, *Drákshárishta*, *Vrihat-chandrámrita-rasa*, *Kshaykeshari*, *Mrigánka-rasa*, *Mahá-mrigánká-rasa*, *Rajamrigánka-rasa*, *Kánchanábhra-rasa*, *Vrihat-kánchanábhra-rasa*, *Rásendragurika*, *Vrihat-rasendra-guriká*, *Hemagarbhapottali-rasa*, *Sarvánga-sundara-rasa*, *Ajápanchanka-ghrita*, *Balágarbha-ghrita*, *Jivantyáda-ghrita*, and *Maháchandanádi-taila* are some of the most efficacious remedies prescribed in lung diseases. *Vasakarishta* promptly alleviates such supervening symptoms as cough, asthma, and pains in the chest. As long as the vomiting of blood is not checked, stimulants such as musk should not be given and as long as fever lasts, no *ghee* or oil should be administered.

Treatment of Ulceration of the Lungs.

In ulceration of the lungs all these remedies should be administered according as they are indicated. In consumption, the ingredient of the body which has undergone waste, should be sought to be restored to its normal condition by administering the particular remedy required. Such medicines as *Amritaprása*, *Swarangshtrádi-ghrita*, &c., which have nourishing virtues, often prove very beneficial.

Diet.

If the digestion of the patient be not impaired, he may, during the day, take old and fine rice, soup of *Phaseolus Mungo*, broth of such meat as goat, deer and pigeon, and of such animals as live upon other animals. Among vegetables, *Trichosanthes dioica*, brinjals, *Ficus glomerata* of the smaller variety, plantain

flowers, cods of *Moringa pterygosperma*, ripe fruit of *Cucurbita pepo* of the country variety, &c., may be given. The curries should be cooked with *ghee* and rock-salt. The evening meal may consist of *chapaties* made of either wheat or barley flour and wheat flour (*suji*) fried in *ghee* and boiled in milk and water with sugar. * If *kafa* be excited, then rice should not be given; instead, *chapaties* of wheat flour are preferred. If the digestive fire be weak, rice or *chapaties* of wheat flour during the day, and sago, arrow-root, or barley after evening. If rice or *chapaties* cannot be digested, sago, or barley should be substituted during day-time also. In this condition of the patient, the following preparation forms an excellent food. Take 2 tolás of barley, and 2 tolás of *Dolichos biflorus*, 8 tolás of goat's meat; boil these in 96 tolás of water till 24 tolás remain; strain the liquid and then fry it in 2 tolás of *ghee*; cook it next with a small measure of *Asafœtida*, the fruit of *Piper longum* reduced to pulv, and pulv ginger also. After the cooking is over, it should be given to the patient to drink, with a small measure of the juice of pomegranate. It is very nourishing. Boiled water, cooled, should be used as a drink. The patient should always keep his body covered.

Forbidden Diet and Practices.

Exposure to cold, and the heat of the sun, night-keeping, singing, shouting, and riding on horse-back or in carriage, sexual indulgence, suppressing the urgings of stools and urine, journeys on foot, all acts involving tiresome labour, smoking, bathing, fish, curds, and food made pungent with chillies, the variety of *dolichos* called *Simbi*, radishes, potatoes, *Phaseolus radiatus*, pot-herbs, too much *Asafœtida*, onions, garlics, etc., are forbidden. In this disease indulgence in sexual pleasure or loss of the vital seed is very injurious. The patient should, therefore, avoid every chance that may lead to sexualibus.

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* This preparation is commonly called *Mohanbhoga* or *Háluá*.

CHAPTER XX.

KÁSA ROGA.

(COUGH AND BRONCHITIS.)

Causes.

Admission of smoke or dust into the mouth or the throat and the nostrils, upward diversion by *báyú* of undigested juices, wrong passage of particles of food into the windpipe owing to quick eating, suppression of the urgings of stools and urine sneezing and other causes excite the *báyú* and reflexly the *pitta* and the *kafa* also. Thus originate *Kásarōga* which includes cough and bronchitis.

Symptoms.

The general symptom of the disease is the constant emission through the mouth of a sound that resembles the noise made by striking a vessel of white brass with a stick due to spasmodic contraction of the chest walls. At first the patient feels his mouth and throat irritated as if by the thorny ends of a large number of grains of barley and feels pain in swallowing. This disease is classed under five heads according as it is produced by 1. *Báyú*, 2. *pitta*, 3. *kafa*, 4. Ulceration of the Lungs, 5. Consumption or gradual waste, 6. Old age and decrepitude. But in consequence of some one of the faults being more excited than the other two, it falls within one of the first three varieties mentioned above.

Symptoms of different Varieties.

With excited *Báyú*, piercing pains are felt in the chest, forehead, sides and stomach. There is hoarseness of voice, loss of strength, and a constant urging to cough which is dry and is not followed by expectorations of *kafa*. With excited *pitta* there is a burning sensation in the chest,

fever, dryness and bitter taste in the mouth, thirst, vomiting, the matter thrown out being generally yellow and pungent. The complexion becomes pale, and there is burning pain in the throat while coughing. When *kafa* is the exciting cause, the mouth is always filled with phlegm. The body becomes languid. There are head-ache, disgust for food, heaviness of all the limbs, itching, constant tickling at the throat and cough, with expectoration of thick phlegm. The whole body seems to be full of phlegmonous matter.

Causes and Symptoms in *Ulceration of the* Lungs.

Those causes, which have been mentioned as leading to ulceration of the lungs, generate bronchitis with ulceration. At first, a dry cough appears unacompanied by expectorations of any kind. Subsequently, in consequence of the straining, discharges of blood take place, followed by severe pain in the throat. There is piercing pain in the chest which is sometimes intolerable as also pain in the sides and joints, fever, difficulty of breathing, thirst, hoarseness of voice, and a warbling noise in the chest.

Causes and Symptoms of Consumptive Cough.

Unhealthy food, irregular meals at irregular hours, excessive amativeness, suppressing the urgings of stools and urine or despondency vitiate the digestive fire, excite the three faults and lead to Consumptive Cough. Pains in every part of the body, burning sensations, swoons, gradual waste of the body, weakness, reduction of flesh, and expectoration of blood and pus while coughing, are the prominent symptoms.

Cough Born of Catarrh in the Nose.

Besides an attack of cough or bronchitis may follow *Pratishyája* or cold The causes and symptoms of Pratishyája (nasal catarrh) will be found under diseases of the Nose. All that need be said here is that an attack of cold accompanied by cough should not be neglected.

Coughs, due to ulceration of the lungs as also those of a consumpive character are incurable. If the patient be not reduced, and if the disease be of recent origin, cure may be effected. The cough which arises from old age and decrepitude is persistent. By proper medicines it can, however, be kept under control. Other kinds of cough can not easily be cured. Hence a cough, whatever the origin, should not be neglected.

Curability or Incurability of Bronchitis.

In *Kása* due to excited *báyú*, the following medicine proves beneficial. (1) Make a decoction of the barks of *Ægle marmelos, Colosanthes Indica* (syn. *Bignonia Indica*), *Gmelina arbqrea, Bignonia snaveolens*, and *Premna serratifolia* and put into it a small measure of the fruit of *Piper longum*, reduced to powder and give it to the patient to drink. (2) Take either *Curcuma Zerumbet, Rhus succedaneum, Piper longum, Siphonanthus Indica, Cyperus rotondus, Hedysarum Alhagi* and old treacle, or *Siphonanthus indica, Curcuma Zerumbet, Rhas succedaneum, Piper longum*, pulv ginger and old treacle ; to either of these two combinations put some oil of sesame seeds. Both of these are equally effective.

Treatment.

In Bronchitis due to excited *pitta*, the decoction of *Solanum Indicum, Solanum xanthocarpum, Uvæ passæ, Justicia Adhatoda, Pavonia odorata*, camphor, pulv ginger, *Piper longum*, mixed with honey or sugar, should be given. The decoction can also be used without the last three constituents. Lotus seeds, reduced to powder and mixed with honey, also gives relief.

In *Kása* born of excited *Kafa* milk boiled with the decoction of the fruit of *Piper longum*, the roots of the same, *Chavica officinarum*, the roots of *Plumbago Zeylanica*, and dry ginger may be prescribed. The medicated milk relieves cough, asthma, and fever, gives a tone not only to the digestive system but also to the whole body. Decoction

of *Aplotaxis auriculatus*, *Myrica sapida*, *Siphonanthus indica*, dry ginger, and the fruit of *Piper longum*, alleviates cough, asthma, and is useful in all sorts of respiratory troubles. Juice of ginger mixed with honey similarly relieves cough and asthma. The decoction of the *Daskamúl*, and the fruit of *Piper longum* reduced to powder, alleviates bronchitis due to excited *Kafa*, asthma, fever, and pains in the sides. In cough due to ulceration of the lungs, the following medicine, if licked, does great good :—Take sugarcane, named *Ikshúválíká*, the fragrant wood called *Padma-káshta*, lotus-stems, *Nilasúndi*, (Nymphœa Stellata) white sandal wood, liquo-rice, *Piper longum*, grapes, shell-lac, *Rhus succedaneum*. Add *Vangsalochana* * (Bamboo-Manna—the silicious concretion found in some bamboo joints), equal to double the measure of any of these. Lastly, add sugar equal to four times the total weight and a little honey. In cough of consumptive origin the patient should lick the following preparation—the powdered bark of *Pentaptera Arjuna*, subjected to the process called *Bhávaná* with the juice of the leaves of *Justicia Adhatoda* and then mixed with honey, *ghee* and sugarcandy.

Other Medicines.

All kinds of bronchitis may be relieved by licking the following preparation, *viz.*, the decoction of *Solanum xanthocarpum* mixed with the fruit of *Piper longum* reduced to powder, or *Solanum Xanthocarpum* and *Piper longum* both reduced to powder. With each should be mixed honey of equal measure. Take a fruit of *Terminalia Belerica*, soaked in ghee, put it within a mould of cow-dung, and burn in a slow fire according to the process called *Pútapáka*. This fruit, thus prepared, if kept in the mouth, relieves all kinds of cough. Take some leaves of *Justicia Adhatoda* (Básaka) rapped up in a piece of plantain leaf and put it in a mould of clay, burn it in a slow fire. The juice of the leaves thus burnt, mixed with the powder of *Piper longum* fruit, and honey, forms a good medicine for bronchitis of every

description. The decoction also of the bark of *Justicia Adhatoda* (Basaka) mixed with the fruit of *Piper longum*, reduced to powder and honey is another efficacious remedy. In the first stage of bronchitis when it is not violent, the decoction of liquorice gives prompt relief. The *Páchana* of Co. Decoc. *Myrica Sapida*, and the following medicines *Márichadya churna*, *Samasarkara-churna*, *Vásávaleha*, *Tálisádya-modaka*, *Chandrámrita-rasa*, *Kásakuthára-rasa*, *Vrihat-rasendra-guriká*, *Sringáràvra*, *Vrihat-sringáráv ra*, *Sárbabhauma-rasa* *Kásalakshmivilása*, *Samasarkara-lauha*, *Vasanta-tilaka-rasa*, are useful. The following *ghritas* may be prescribed if there is no digestive troubles. *Vrihat-kantakári-ghrita*, *Dashamuládya-ghrita*, *Dashamúlasatpalaka-ghrita*, *Chandanádya-taila*, and *Vrihat-chandanádyataila* are prescribed as external applications for relieving pain in the chest and making the expectorations easy. It may be added that *Vasakárista* is useful in all sorts of diseases of the respiratory system.

Diet.

The observations about diet and forbidden practices noted under Hemorrhage and Phthisis also apply to this disease as well. In the first stage, soup made of such "small," fishes as *Kai*, *Mágura*, *&c.*, sugarcandy, ginger, and the berries and leaves of *Solanum* may be allowed.

CHAPTER XXI.

HICCA AND SHWA'SA-ROGA.

(HICCOUGH AND ASTHMA.)

Causes of the Disease.

Such foods as are not digested within proper time, but lie in the stomach in an unchanged state producing a burning sensation in the chest and the throat, or such foods as are heavy, rich, dry, or excitant of *kafa* or are cold, residence in cold places, admission of smoke and dust into the nose, or respiratory passages, exposure to the sun or strong winds, violent physical exercises as cause pain in the chest, bearing heavy loads, long and fatiguing walks, suppression of the urgings of stools and urine, fasts and all such practices as make the constitution dry, lead to hiccough.

Symptoms and Varieties of Hiccough.

The general symptom of hiccough is that the two life-breaths, *Prána* and *Udána* becoming excited, repeatedly strike upwards, in consequence of which sudden contraction of the abdominal muscles takes place producing the sound '*hic*' '*hic*', '*hic*'. During incubatory stage, the patient feels a sensation of heaviness in the throat and the chest, an astringent taste in the mouth, and a low rumbling noise in the lower part of the abdomen. Hiccough is of five varieties, *viz.*,—1. *Annaja*—Hiccough born of Food, due to a sudden excitement of the *Báyú* caused by errors of diet, 2. *Yamala* or Double Hiccough, in which the eructations are double and appear at intervals, causing the head and the throat to tremble. 3. *Kshudra*—The hiccough which arises without much force and at intervals from that part where lungs and the chest meet, 4. *Gambheera*,—Hiccough originates in the region of the navel and comes out with a deep sound.

There is also thirst, fever, and other painful symptoms. 5. ***Mahá-hiccá*** (Severe Hiccough). The hiccough is incessant, causes the whole body to tremble, and is accompanied by severe and piercing pains in the rectum, the head, and in other vital parts of the body.

Fatal Hiccough.

The last two varieties of hiccough *viz.*, *Gambheera* and *mahá-hiccá* generally prove fatal. As regards the other varieties, it becomes fatal, when the body dilates or contracts as eructations occur, and the patient becomes weak, or when the patient looses appetite and when the eructations become frequent. Hiccough is also fatal in cases of old people and debauchees or in whose constitution *báyú*, *pitta* and *kafa* are exceedingly excited. If *Yamala* or Double Hiccough be accompanied by delirium, burning sensation, thirst and swoons, the prognosis is bad. If, however, the patient's strength be not reduced, if his mind remains cheerful, if none of the *Dhátus* (ingredients of the body) suffers decay, if the organs retain their functions unimpaired, then whatever the variety of hiccough, it may yeild to treatment.

Incubatory Symptoms of Asthma.

When in consequence of the causes already ennumerated the *báyú* and the *kafa* becoming excited, obstruct those ducts of the body which bear the life-breaths called *Prána* and *Udána*, and the *báyú* itself, obstructed by the *kafa*, is turned from its normal course to other directions, producing Asthma. The premonitory symptoms are pains in the chest, flatulence and pains in the abdomen, suppression or scanty stools and urine, insipidity of the mouth, and pains in the head. Asthma also is classed under five heads. They are 1. *Kshúdra**, 2. *Tamaka*, 3. *Chhinna*, 4. *Urddha*, and 5. *Mahá*.

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* The word *Kshúdra* implies simple or mild. *Tamaka* means pertaining to darkness. *Pratamaka* or *Santamaka* means aggravated *Tamaka*. *Chhinna* implies interrupted. *Urddha* is upwards, and *Mahá* or *Mahat* implies severe or grave.

Varieties of Asthma.

Kshúdra Shwása is caused by dry food, tiresome labour, which excites the *báyú* in the stomach, and drives it upwards. *Kshúdra Shwása* is neither painful nor fatal like the other varieties. When *báyú* remaining in the upper ducts of the body, increases and becomes obstructed by the *kafa*, it produces *Tamakashwása*. Firstly, pains appear in the neck and in the head. Then a gurgling sound is emitted by the throat and the patient sees darkness all around. Thirst, prostration, cough followed by swoons, slight relief after expectorations of *kafa*, a tickling sensation in the throat, difficulty in speaking, sleeplessness, difficulty of breathing when lying down, pains in the sides, desire for eating and touching hot things, swelling of the eyes and eyelids, sweat on the forehead, excessive uneasiness, dryness of the mouth, heavy breathing, swinging of the body, etc., also appear. The patient is more comfortable when sitting up. If fever and swoons appear it is called *Pratamaka* or *Santamaka Shwása*. When the patient is obliged to exert himself strongly for taking his breath, and in which the breath is inhaled slowly and in gradual puffs, it is called *Chhinna Shwása*. It is very painful. A sensation of the cardiac region being torn asunder is felt. Epistasis, constant sweat, swoons, burning sensation in the rectum, restlessness of the eyes, tears, emaciation and paleness of the body, redness of one of the eyes, anxiety, dryness of the mouth and delirium manifest themselves. In *Urddha Shwása* the inhalation of breath is easy, but the exhalation is slow and interrupted. The patient's mouth and the ducts being obstructed by *kafa*, the *báyú* becomes excited causes considerable pain. The patient always looks upwards, the eyes roll and swoons occur. Besides these, pain in the body, paleness of the face, and mental perturbation are some of the supervening symptoms. In *Mahá Shwása*, the breathing resembles the deep and suppressed roars which a powerful bull makes if tied close to a post and may be heard

from a distance. The patient becomes exceedingly emaciated and loses consiousness repeatedly. The eyes are restless and expanded, and the mouth tasteless ; stools and urine become suppressed ; speech becomes feeble ; and the mind also becomes enfeebled.

Fatal Varieties.

Of these five varieties of Asthma, *Chhinna, Urddha,* and *Mahá* are fatal. *Tamaka,* if treated at the outset, may be cured. In every case of Asthma regular and judicious medication must be made at the earliest opportunity.

Treatment of Asthma.

Any medicine of stimulating virtue that may suppress the excitement of *báyú* and restore it to its normal course, proves beneficial in asthma. Application of heat on the navel and the abdominal region after rubbing them with oil, gives some relief in hiccough. Similar application to the chest proves beneficial in Asthma. Emetics also give relief. If, however, the patient be weak emetics should not be given. In Asthma powdered roots of *Calatropis gigantia,* two or two and a half annas weight mixed with water is the best emetic where one is needed.

Treatment of Hiccough.

In hiccough any of the following may be given with honey:—1. the pith or kernel of the seeds of jujubes, galena and fried paddy ; 2. *Picrorrhiza kurroa,* and golden ochre ; 3. *Piper longum, Phyllanthus Emblica,* sugar, and dry ginger ; 4. sulphate of iron and pulp of wood-apple ; 5. flowers and fruit of *Bignonia suave-olens,* and the head of the wild date tree. The following errhines are also good, *viz*:—1. powdered *Piper longum* with sugar ; and 2. powdered ginger with raw sugar or molasses. Two other errhines are prescribed, *viz*:—1. the dung of the bee mixed with human milk or the thin decoction of lac ; and 2. red sandal-wood rubbed with human milk. Take ginger powder of the weight of two tolás, goat's milk one-fourth of a seer. Boil these with a seer of water till the liquid that remains is reduced to the measure of the

milk. This forms a good drink. The juice of that variety of *Citrus acida* which is known as *Tábá*, mixed with honey and *Saindhava* salt, proves beneficial. The ashes of corals, of conch-shells, *Chebulic myrobalans*, *Emblic myrobalans*, and *Belleric myrobalans*, and red ochre, mixed with honey and *Ghee*, may be given to the patient to lick. Cardamoms of the larger variety, reduced to powder and mixed with sugar may also be given. The juice of the bulbous root of plantain plants, mixed with sugar, may be administered as a drink, or it may simply be used as an errhine. Reducing to a paste a quantity of the larger variety of mustards called rye, dissolve it in water ; when the paste has settled down, the water may be given, a small measure at a time, to drink. Black pepper reduced to powder, and mixed with sugar and honey, may be licked with beneficial results. *Asafœtida*, the seeds of *Dolichos biflorus* reduced to powder, and black pepper, mixed together and thrown upon smokeless charcoal will produce a smoke which will give relief.

Amelioration of Asthma.

Datura fastuosa, if smoked like tobacco from the Indian pipe or hubble-bubble, gives immediate relief. Cigarettes made of paper soaked and dried in a thick solution of saltpetre is also useful. Strammonium cigarettes are extensively used by European physicians to give relief in severe cases. A reliable cigar may also be made by *Cedrus deodara*, *Sida cordifolia*, and *Nadostachys jatamansi*, all reduced to a paste and rolled into sticks with a hollow tubing left along the centre. This may be easily done by rolling the paste on a stick which is drawn out when the paste is half-dry. These cigars when dry should be placed in pure cow, ghee before being used. A number of peacock plumes reduced to ashes on a slow fire, and mixed with a quantity of the fruit of *Piper longum* redued to powder, make a linctus with honey, which alleviates the intensity of asthmatic breathing and violent hiccough. 1. *Chebulic myrobalans* and powdered ginger, or 2. molasses and the ashes of barleyspikes and black

pepper pounded together, dissolved in hot water, are also useful. After the breathing becomes easy the following linctus may be given, *viz.*, turmeric, back pepper, *Uvæ pessæ*, old molasses, *Vanda Roxburghii*, *Piper longum*, and *Circumá Zerumbet*, reduced to powder and mixed with mustard oil. Old molasses and mustard oil only may also be given with advantage. Dried kernel of old *Cucurbita pepo*, reduced to powder, half tolá dissolved in hot water, or ginger-juice with 2 annas *Piper longum* reduced to powder and equal quantity of *Saindhava* salt or purified sulphur, mixed with *Ghee*, or sulphur and pepper reduced to powder and mixed with *Ghee* produces good result. Juice of the leaves of *Ægle marmelos*, and of *Justicia Adhatoda*, or that of the leaves of *Pladera decussata*, mixed with mustard oil, may be given to the patient to drink. Decoction of *Tinospora cordifolia*, dry ginger, *Siphonanthus Indica*, *Solanum Xanthocarpum*, and *Ocimum sanctum*, mixed with powdered *Piper longum*, and decoction of the *Dashamúl* with powdered *Aplotaxix auriculata*, alleviates asthma, cough, and pains in the sides and chest.

Remedies.

If these ordinary remedies do not alleviate the disease, *Bhárgi-gura*, *Bhárgi-sarkará*, *Sringi-Ghrita*, *Pippalyadya-lauha*, *Maháswásari-lauha*. *Swásabhairava-rasa*, *Swásakúthára-rasa*, *Swása-chintámani*, *Hingsrádya-Ghrita*, *Vrihat-chandanáditaila*, and *Kanakásava*, should be administered with discretion. *Swása-rista and Swásásaba* are medicines which can be used in all stages of asthma.

Diet and Forbidden Practices.

The chief aim should be to restore the *báyú* to its normal course. Those which have been laid down as benefical in Hemorrhage are also beneficial in asthma. If the *báyú* be greatly excited, water in which old tamarind pulp has been dissolved, sugarcandy in water with the juice of *Cirtus medica*, and baths in rivers or in large tanks are specially beneficial. If, however, *kafa* is the predominative element

these should be avoided. In asthma caused by excited *kafa*, the patient may keep a small quantity of tobacco leaves in his mouth and swallow the secretions that are produced in the mouth. Light food should be taken at night. Heavy and rich food which is difficult of digestion, food that is dry or of keen properties, curds, fish and chillies should be avoided. Night-keeping, excessive labour, exposure to the heat of the sun or fire, heavy or rich meals, anxieties, grief, wrath and everything which disturbs the peace or serenity of the mind should ever be carefully avoided.

CHAPTER XXII.

SWARABHEDA.

(HOARSENESS OF VOICE.)

Causes and Varieties of the Disease.

Loud exclamations, swallowing poisonous and deleterious articles, wound on the throat, excite the "Three Faults," affect the voice-box, the nerves and muscles about the same and produce either hoarseness or complete stoppage of the voice. It may also be caused by phthisis. There are six varieties according as the attacks are due to (1) *Báyú* (2) *Pitta* (3) *Kafa* (4) Tridosa or all the three faults (5) the adeps, and (6) Consumption.

Symptoms.

With excited *báyú* the voice becomes low and is uttered with difficulty and resembles the bray of the ass. The stools, urine, eyes, and face become dark. When *pitta* is the exciting cause, the voice becomes keen but feeble, and the usual bilious symptoms manifest themselves. When *kafa* is excited, the throat being always filled with *kafa*, the voice becomes very low and indistinct, and the patient can hardly speak without repeatedly clearing the throat. In the variety born of the excitement of all the "Three Faults," the symptoms of each of the three simple varieties present themselves in a state of union. In the variety produced by derangements of the adeps, the voice

becomes very low and indistinct and issues at intervals. The patient feels almost continuously thirsty. When consumption leads to hoarseness, the voice becomes exceedingly weak. The patient feels pain while speaking and thinks that it is accompanied by vapours. This kind of hoarseness, as also that born of the excitement of all the Faults, is incurable. The disease, when it affects a weak man or one that is old, or when it is of long standing, or when it is congenital, or when it affects a person of adipose body, becomes incurable. If in that variety of the disease which is born of consumption, the voice becomes at once suppressed, death is seen to ensue.

Treatment.

In this disease, the patient derives much benefit by keeping in his mouth catechu soaked in oil, or the pulv of *Myrobalans* and *Piper longum*, or that of *Myrobalans* and dry ginger. A linctus made of these, *viz* :—*Seseli Indicum* (syn. *Cnidium diffusum*) turmeric, *Phyllanthus Emblica*, the ashes of barley spikes, and the roots of *Plumbago Zeylanica*, each reduced to powder and taken in equal measures, allays hoarseness of voice. The leaves of *Zizyphus jujuba*, reduced to a paste and then fried in *Ghee*, prove beneficial in this disease as also in consumption. The other medicines are the linctus called *Mriganábhyádi*, the pulv called *Chabyádi*, the linctus called *Nidigdhikádi*, *Tryambakábhra*, *Swáraswata-ghrita*, and *Bhringarájádya-ghrita*. Besides these, some of the medicines prescribable for asthma and consumption may be prescribed in this disease.

Diet and Forbidden Practices.

In the *báyú*-born variety the patient may take boiled rice with *Ghee* and old treacle, and then drink lukewarm water. In the *pitta*-born variety, milk and boiled rice, and in the varieties born of adeps and *kafa*, dry food and drink are beneficial. The directions about food and drink practices noted in the chapter on Asthma and Bronchitis should be followed.

CHAPTER XXIII.

AROCHAKA.

(DISGUST FOR FOOD.)

Name, Causes and Varieties.

Food is essential for the upkeep of the body and hence for the maintainance of life. Whenever the system feels the want of one or more of its elements desire for food or hunger is the result. So when one has no liking for food inspite of hunger he is truly suffering from a disease. This in Ayurveda is called *Arochaka* and is of five kinds according as it produced by 1. *Báyu*, 2. *Pitta*, 3. *Kafa* 4. all the Three faults and 5. accident. Sudden fear or grief, or wrath, or excessive cupidity or desire for possessing a particular thing or partaking of such food as creates disgust, repulsive fœtid or repulsive smell etc., are predisposing causes of Arochaka.

Symptoms of Different Varieties.

When *Arochaka* is due to *báyú* the patient feels an astringent taste in the mouth. His teeth become very sensitive. There is pain also in the chest. In cases due to *pitta* the taste in the mouth is bitter or acid. There is a fœtid smell and the mouth itself may be hot to the touch. Besides, thirst and a burning sensation in the skin are not uncommon. With excited *kafa* there is a sweet or saline taste in the mouth which itself may be slimy and cold with *kafa*. In those cases of *Arochaka* which are due to accident, there is no change of taste in the mouth. The mind is always perturbed in cases of accident. Vertigo, stupefaction, and similar metal conditions are therefore commonly met with.

Treatment.

In cases due of excited *Báyú*, administration of enema ; purgatives in case due to excited *pitta* and in cases of excited *Kafa* emetics, is the usual treatment. The chief aim should

be to make the patient easy and his mind cheerful. A small quantity of ginger and salt, before the midday meal, removes all kinds of disgust for food, strengthens the digestive fire and keeps the throat clear. Any of the following four sets of powders may be retained in the mouth with honey and mustard oil with advantage. The four sets of medicines are 1. *Aplotaxis auriculata*, *Sachal* salt, cummin seeds, sugar, pepper, and *Vit* salt ; 2. *Phyllanthus Emblica*, cardamoms of the larger variety, the fragrant wood called *Padmakáshta*, the roots of *Andropogon Muricatum*, *Piper longum*, sandalwood, and the wild variety of indigo called *Nilsundi* ; 3. *Symplocos racemosa*, *Piper Chaba*, *Chebulic myrobalans*, dry ginger, *Piper longum*, pepper, and the ashes of barley-spikes ; and 4. juice of raw pomegranates, cummin seeds, and sugar.

The following drugs, reduced to pulv and mixed with treacle and honey is also good if kept in the mouth : *Nigella sativa*, cummin seeds, pepper, grapes, tamarind, pomegranates and *Sachál* salt. 1. *Cinnamomum Zeylanicum*, *Cyperus rotundus*, cardamoms of the larger variety, and coriander seeds ; 2. *Cyperus rotundus*, *Phyllanthus Emblica*, and *Cinnamomum Zeylanicum* ; 3. *Berberis Asiatica*, and *Ptychotis Ajowan* ; 4. *Piper longum*, and *Piper Chaba* ; and 5. *Ptychotis Ajowan*, and tamarind—any of these five groups reduced to powder if left in the mouth is equally effective.

Old tamarind and treacle dissolved in water and mixed with the pulv of *Cinnamomum Zeylanicum*, of cardamoms of the larger variety, and of pepper ; or *Vit* salt and honey mixed with the juice of pomegranates are useful as gargles.

Take a quantity of mustard seeds of the larger variety, cummin seeds, and *Asafœtida*. Fry these on a fire, reduce them to pulv, and add dry ginger powder and *Saindhava* salt. Mix the pulv thus composed with an equal quantity of curd made of cow's milk, and stir it for sometime with a stick. Straining it through a piece of cloth, mix the semi-liquid portion

with an equal measure of whey. This used as a drink promptly restores the desire for food and gives a keen appetite. Take 2 tolás of pomegranate powder; add to it 3 tolás of *Khári* molasses, and 1 tolá of *Cinnamomum Zeylanica*, cardamoms of the larger variety, and leaves of *Cinnamomum Tamala*. This medicine, administered internally in proper measure, cures disgust for food, increases the digestive fire, and allays fever, bronchitis, and inflamation of the schneiderian membrance with loss of the sense of smell. Besides, *Yamánishádara*, *Kalahansa*, *Tintiri-pánaki*, *Rasála*, and *Sulochanábhra*, may also be tried.

Diet and Forbidden Practices.

All foods for which the patient feels a desire, and which are easily digestible, and which allay the excitement of the 'Three Faults', should be prescribed. During meals the patient should use thrice or four times the gargles indicated above. If there is no fever, the patient should bathe in current water or large and spacious tanks of clear water. A walk in the gardens and woods, good company, music, and any thing that makes the mind cheerful is good for the patient. The food should be clean and should be served in a clean place, in clean dishes and by agreeable persons. Everything that is calculated to make the mind cheerless and all foods that may produce repugnance, should be avoided.

CHAPTER XXIV.

CHHARDI OR BAMANA.

(VOMITING AND NAUSEA.)

Causes and Symptoms.

Excess of liquid food or drinks, oily food, repulsive food, indulgence in too much of salt, irregularity in respect of food and exercise fear, anxiety, indigestion, worms in the intestines, anything that excites antipathy or detestation during pregnancy and similar other causes excite the 'Three Faults' and produce nausea. The excited 'Faults' quickly afflict the mouth, which is rendered insipid, and cause severe pain all over the body. Vomiting and nausea are due to, 1. *Báyú*, 2. *Pitta*, 3. *Kafa*, 4. all Three Faults, and 5. accidents. The premonitory symptoms are desire or tendency to throw out the contents of the stomach, total suppression of eructations, saline and watery secretions from the mouth, and a disgust for food and drink.

Symptoms due to excited *báyú*.

With excited *Báyú* there is pain in the head, the navel, the chest and in the sides, dry mouth, cough, hoarseness of voice and a sensation of the body being pierced as if by a thousand needles. The patient vomits, at intervals, liquid matter of an astringent taste, with loud noise. The intervals are marked by noisy eructations. The vomiting is accompanied by great pain, and the ejected matter is sometimes seen to be mixed with froth.

Symptoms of excited *pitta*.

When *pitta* is excited the symptoms are swoons, thirst, dryness of the mouth, and a burning sensation in the head, the palate, and the eyes. The patient sees darkness around. The vomited matter is either yellow, or green, or of a smoky colour. It is slightly bitter and very hot. During

the time of vomiting, the patient experiences a burning sensation in the throat.

Symptoms of the *kafa*-born Variety.

With excited *kafa* the symptoms are drowsiness, a sweet taste in the mouth, phlegmonous secretions from the mouth, disinclination or absolute disgust for food, sleeplessness and heaviness of the body. The vomited matter is oily, thick, rather sweet and whitish. During the time of vomiting, the hair of the body stands erect and the patient feels severe pain.

Symptoms of the Variety born of all the Faults.

The symptoms, when all the 'Three Faults' are excited, are deep-seated pain in the stomach, the abdomen or the chest, indigestion, disgust for food, burning sensation all over the body, thirst, heaviness of breathing, and swoons. The ejected matter is saline, hot and thick, blue or red in colour.

Symptoms of the Accidental Variety.

Vomiting due to repulsive food or the smell or sight of repulsive or abominable objects are regarded as accidental. Vomiting during pregnancy, or which is due to the presence of worms in the intestines, or raw and indigested matter in the stomach, is also classed under this head. Accidental vomiting, when it presents the preponderating symptoms of a particular Fault, is regarded as born of that Fault. Vomiting, when due to worms, is accompanied by severe pain. The urging becomes very strong and some of the symptoms of chest-disease, born of worms, are also manifest.

Supervening Symptoms and Curability or Otherwise.

If the excited *báyú* suppresses the stools, the urine and the perspiration and obstructing the juice-bearing ducts, begins to move upwards, and if in consequence the stagnant *pitta* and *kafa* and the *Dhâtus* vitiated by *báyú* begin to issue out of the body and if

the vomited matter has the smell of stools and urine, then severe thirst and heavy asthmatic breathing and hiccough soon appear. When the patient becomes weakened and vomits matter mixed with blood and pus, death is soon to ensue. When the vomited matter presents the colour of peacock plumes, and bronchitis, asthma, fever, hiccough, thirst, vertigo, chest-disease, etc., supervene, the disease becomes incurable.

Treatment.

The fresh and unripe cocoanuts water in which burnt *chapaties* have been drenched, or dipped, as also rice-water, are very beneficial in nausea. The decoction also of cardamoms of the larger variety quickly allays vomiting. All kinds of vomiting may be cured by the infusion of *Tinospora cordifolia*, taken with a little honey. The stems of the plant should be soaked in water in the evening and the infusion used with honey, in the morning. Severe vomiting may be quickly allayed by water in which the dried bark of *Ficus religiosa* has been dipped while burning. Infusion of *Oldenlandia biflora*, or that of the roots of *Ægle marmelos* with a little honey, and also the infusion of the roots of *Sanseviera Zeylanica* taken with water, in which rice has been washed, are useful. If the vomited matter consists of blood the medicine that operates favourably is liquorice and sandal-wood of the red variety, at first well grinded with milk and then dissolved in milk. If the patient licks powdered *Myrabolans* of the Chebulic Variety, mixed with honey, then purging takes place and vomiting is allayed. Severe vomiting may be checked by the following compound:—one tolá of the juice of *Phyllanthus Emblica*, and one tolá of the juice of *Feronia Elephantum*, mixed with the pulv of *Piper longum* and black pepper, and honey. By licking *Sachál* salt, sugar and the pulv of black pepper, taken in equal measures, immediate benefit may be derived. In those cases induced by excited *báyú*, milk and water in equal proportions, or *Saindhava* salt and *Ghee* does great good. In the *kafa*-born variety

immediate benefit is derived by licking the pulp of the seeds of *Eugenia jambolana* and *Zyziphus jujuba* mixed with honey, or *Cyperus rotundus* and *Rhus succedanea* with honey. Very severe and obstinate cases of vomiting may be promptly allayed by drinking water in which 3 or 4 grains of the dung of the cockroach has been dissolved. The other medicines are *Elâdichurna*, *Rasendra*, *Vrishavadhwaja-rasa*, *Padmakâdya-ghrita*.

In every case, fast is prescribed during the first stage.

Diet and Forbidden Practices.

When the tendency to vomit has abated, food that is easy of digestion and that restore to the wind its normal course, should gradually be given. When the tendency to vomit lasts; the decoction of fried *Phaseolus Mungo*, mixed with fried paddy reduced to powder, and a little honey and sugar, should be given. This allays not only vomiting, but watery motions, fever, burning of the skin, and thirst. After the tendency to vomit has subsided, all kinds of food that the patient is capable of digesting with ease may be taken. If there be no fever, the patient may bathe according to his habit in current water or large tanks Clean food and drink, residence in clean rooms and places, the smell of fragrant objects, and everything that contributes to the cheerfulness of the mind, are especially beneficial. All such things as inspire abomination and exposure to the heat of the sun or fire, should be avoided.

CHAPTER XXV.

TRISHNÁ ROGA.

(THIRST.)

Causes.

The *Báyú* excited by fear, excessive toil, loss of strength, and nervous excitements, while the *pitta* excited by pungent and sour food, by wrath, by fasts, and other causes, produce thirst. The water-bearing ducts being all vitiated by the exited *báyú* may also cause it. Before an attack the palate, the throat, the lips, and the mouth become dry. A burning sensation is felt all over the body and there may appear even delirium, swoons, and vertigo. Thirst is of seven kinds according as it is due to 1. *Báyú*, 2. *Pitta*, 3. *Kafa*, 4. wounds, 5. waste, 6. undigested food and 7. food staff.

Symptoms of the Different Variety.

In the variety caused by *báyú* the symptoms, are dryness of the mouth, cheerlessness of the face, piercing or pricking pain in the head and forehead, obstruction of the juice-bearing and water-bearing ducts and vitiation of the organs of taste. In cases due to *pitta* the symptoms are swoons, disgust for food, delirium, burning of the skin, redness of the eyes, excessive or unappeasable thirst, desire for cool things, bitter taste in the mouth and cheerlessness. When *trishná* is excited by *kafa* the symptoms are excessive sleep, sweet taste in the mouth and dryness of the body. The thirst which follows loss of blood due to wounds or the pain produced by wounds, is regarded as of the Wound-born variety, while that which results from waste of the elements of the body, is regarded as Waste-born. In this latter variety the patient's thirst is not appeased by even repeated drinks of water. Besides, there is pain in the chest, shivering of the body and loss of memory and power of conception. In thirst due to

intestinal troubles there is piercing pain in the chest, eructations accompanied by expectoration of phlegmonous and other matters, and general langour. Besides these, the special symptoms which are due to excitation of particular fault can also be noticed. Thirst, resulting from food that is excessively oily or is sour, saline, or pungent and digested with difficulty, is regarded as Food-born. Thirst sometimes appears as a supervening symptom of other diseases and really falls under one or other of the 'Three Faults'. In such cases the symptoms are weakness of the voice, swoon, a sense of excessive fatigue and dryness of the mouth. The body soon becomes dry which is very difficult to cure.

Fatal Symptoms.

In cases of fever, swoons, waste, bronchitis, or asthma if thirst supervenes and if it is accompanied by vomiting and dryness of the mouth, the case generally proves fatal.

Treatment.

When *Báyû* is the exciting cause, juice of *Tinospora cordifolia* proves very beneficial, while with excited *pitta* juice of the ripe fruit of *Ficus Glomerata* or their decoction proves useful. Take 2 tolás of the fruit of *Gmelina arborea*, sugar, red sandal-wood, the roots of *Andropogon muricatum*, the fragrant wood called *Padmakâshta*, dried grapes, and liquorice. Throw these, in the evening, into hot water one-eighth of a seer and strain the water in the morning through a piece of cloth, give it to the patient to drink. It will give relief in thirst occasioned by excited *pitta*. To 5½ anna weight of each of *Cyperus rotundus*, *Oldenladia biflora*, coriander seeds, the roots of *Andropogon muricatum*, and red sandal-wood; add 2 seers of water, boil down to 1 seer. Strain it through a piece of cloth. By drinking this water a little at a time, thirst due to excited *kafa* may be allayed. Thirst due to *kafa* may be relieved by a luke-warm decoction of the bark, or the leaves, or the flowers of *Melia Azadirachta*, which operates as an emetic. In thirst due to indigestion, the following is useful:—decoction of the roots, the fruits of

Piper longum, Piper Chaba, the roots of *Plumbago Zeylanica,* dry ginger, *Rumex vesicarius,* pepper, *Ptychotis Ajowan,* and similar other drugs which strengthen the digestive fire, mixed with the dried fruit *Ægle marmelos, Acorus Calamus,* and *Asafœtida,* each reduced to pulv. In Wound-born-thirst the juice of meat and blood, do much good. In thirst due to wasting diseases milk, water with honey and the juice of meat are beneficial. In thirst due to food the administration of emetics is the best treatment. A linctus made of the fruit of *Phyllanthus Emblica,* the roots of *Nelumbi speciosum, Aplotaxis auriculata,* fried paddy, and the hanging roots of the banian, each reduced to pulv and taken in equal measures, and mixed with honey, alleviate both thirst and dryness of the mouth. Decoction of mango leaves and of the barks or of the pulp of the seeds of *Eugenia jambolanum,* mixed with honey, alleviates both vomiting and thirst. The decoction of coriander seeds also, taken after having been kept for a day or two, proves beneficial. The hanging roots of the banian, sugar, *Symplocos racemosa,* pomegranates, liqourice, and honey, mixed with water in which *Atapa* rice has been washed, check both vomiting and thirst. Grapes or juice of sugarcane, or milk, or decoction of liquorice, or honey, or juice of *Sundi* fruit, if drunk through the nose, checks the most severe and obstinate cases of thirst. The filaments of *Citrus medica,* honey, and pomegranates, reduced to paste and dissolved in water, form an excellent gargle capable of checking all kinds of thirst. *Kâmâdeswararasa* is one of the best medicines prescribed in all varieties of thirst.

Diet and Forbidden Practices.

All those things which are savoury and cool, and have a sweet taste, may be prescribed. Everything that is of keen potency, and that excites the body, should be avoided. Sleep during the day time is sometimes useful. Sexual excitement is not conducive and should be shunned.

CHAPTER XXVI.

MOORCHHÁ, BHRAMA AND SANYÁSA.

(SWOONS, VERTIGO AND APOPLEXY.)

Cause.

Food and drink inharmoniously combined, suppression of the urgings of stools and urine, external injuries and all acts which lessen the attribute of *Sattwa* *, excite the *báyú* and other Faults. These, penetrating into those ducts which are the seat of the mind and by which the mind communicates with the senses, increase the attribute of *Tamas* and propuce Swoons or loss of consciousness. Devoid of the sensations of pleasure or pain, the patient lies on the ground, in a state of unconsciousness, like a piece of wood. Before an attack comes on the patient feels pain in the chest, and yawns repeatedly, becomes cheerless and uneasy and the mind becomes dull. Swoons are of seven varieties according as it is due to 1. *báyú*, 2. *kafa*, 3. *pitta*, 4. all the Faults, 5. Blood, 6. alcohol and intoxicating drugs, and 7. the action of poison on the system. Whatever may be the exciting cause the *pitta* always predominates, for the *pitta* is the attribute of *Tamas*.

Symptoms.

In the variety produced by excited *Báyú*, the patient, immediately before losing consciousness, sees the sky to be either blue, or dark, or red but soon after, regains his senses. The duration of an attack

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* The three words, *Sattwa*, *Rajas*, and *Tamas*, roughly speaking, correspond with Goodness, Passion, and Darkness. All acts of human-beings proceed from one or the other. Piety and all good acts are inspired by the attribute of *Sattwa* ; all acts appertaining to profit and pleasure proceed from *Rajas*, while all sinful acts are inspired by *Tamas*. *Sattwa* is unconnected with worldliness of every kind. It is concerned with the achievement of emancipation. *Rajas* is concerned with all acts of worldliness, such as proceed from affection for kinsmen, the desire for wealth and pleasure, &c. Sin and crime appertain to *Tamas*.

is very small. Shivering, relaxation of all the limbs, pain in the chest, emaciation, darkness or redness of the complexion are some of the prominent symptoms which excited *báyú* produces. In the variety brought about by excited *pitta*, the patient loses consiousness while seeing the welkin as red, or yellow, or green. When the attack terminates there are perspiration, thirst, a sensation of heat, redness or yellowness of the eyes, watery stools and yellowness of the body. In cases occasioned by excited *kafa*, the patient sees the clear sky to be partially or completely clouded, or entirely darkened. In this case also the patient soon regains consciousness. While sense is returning, the patient feels his body to have become heavy as if covered with a wet piece of cloth or leather, the mouth is full of secretions and a tendency to vomit is also experienced. In case of attack caused by excitement of all the 'Faults', the symptoms appear in a combined state of each separate variety. The attacks are sudden and the duration is also long as in epilepsy. The other symptoms, however, of epilepsy, such as vomiting frothy matter, grinding the teeth, displacement of the eyes, contractions of facial muscles, &c. do not occur in this. When the cause is in the blood, the sight and the limbs become fixed or paralysed, and the breathing becomes weak. In swoons due to alcohol and other intoxicating drugs the patient is delirious and speaks inconsistently. The attacks are generally accompanied by spasmodic contraction of the limbs and violent stretching of the arms and legs, followed by unconsciousness. The attacks last till the effect of the drug continues and shivering, sleep, thirst, darkness of vision, and other wellknown symptoms of poisoning appear.

Virtigo.

The *báyú* and the *pitta* becoming excited and combining with the attribute of *Rajas* (Passion), produce vertigo. The patient believes that his own body and all the surrounding objects are revolving or whirling round. He cannot, on that account, stand upright. Indeed, in endeavouring to do so, he falls down.

When the *báyú* and the other 'Faults' become extremely excited and affect the heart, which is the seat of life and interferes with the mind and the senses, a deep swoon is produced which is called *Sanyása* (apoplexy). It is very difficult to bring back consciousness as the nervous centre itself is affected. Irritants such as snuff, collyrium, etc. do not do any good.

Apoplexy.

Immediately after an attack the clothing should be loosened, cold water should be thrown over the face and eyelids and the crown of the head, while he should be fanned for some time. If the teeth be set together it should be separated if possible and a bottle-cork should be placed between. If the sprinkling of cold water does not bring back sense, the patient should be made to inhale ammonia, 2 parts, mixed 1 part of dry lime. A snuff consisting of *Saindhava* salt, *Acorus Calamus*, pepper, and *Piper longum*, taken in equal measures and reduced to paste with water is sometimes very effective. A collyrium made of the seeds of *Mimosa sirissa*, *Piper longum*, pepper, *Saindhava* salt, garlics, realgar, and *Acorus Calamus*, taken in equal measures and pounded with cow's urine or *Saindhava* salt, pepper, and realgar taken in equal measures and pounded with honey, acts quickly in restoring sense. *Kúmúdásaba* is an well tried remedy and can be depended up in almost every case and restores the patient to sense.

Treatment.

In vertigo, milk boiled with *Aspragus racemosus*, the roots of *Sida cordifolia*, and dried grapes is useful. The seeds of *Sida cordifolia*, pounded with sugar, operate beneficially. The three myrobalans reduced to pulv and mixed with honey, administered at night, and ginger with treacle administered during the morning, allay vertigo, swoons, bronchitis, malignant jaundice, and insanity. Take one tolá of each of

Treatment of Vertigo.

dry ginger, *Piper longum,* dill seeds, and *Chebulic myrobalans* ; pound them with 6 tolás of treacle and make pills each of the weight of half a tolá. These pills are very good in vertigo. *Ghee* of one anna in weight mixed with the decoction of *Hedysarum Alhagi* is also useful. All *Rasáyanas* such as *Silájatú* and rubbing the body with *ghee,* which is at least 10 years old, prove very beneficial.

How to restore sense in Apoplexy.

For restoring to sense, in Apoplexy the collyria mentioned in the chapter under Epilepsy may be used. Introduction of certain snuffs, smokes into the nostrils and application of external irritant sometimes bring back consciousness. After the patient has been restored to sense, the medicines which are prescribed in swoons should be administered. In the case of infants, castor oil or powdered *Rasánjan* should be given for relieving the bowels. Fomentation on the abdomen is beneficial. If apoplexy be due to the existence of worms in the stomach, anthelmintics should be prescribed.

Specific Remedies.

In swoons, vertigo and apoplexy, *Súdhánidhirasa, Múrchcchántaka-rasa, Aswagandharishta* and the medicines, *Ghees* and oils spoken of under Epilepsy and Insanity, should be administered. *Múrchcchántaka-Taila,* is specially beneficial as a cooling application on the head.

Diet and Forbidden Practices.

Such food and drink as are nourishing should be prescribed. The meals during the day should consist of old rice boiled, and such pulses as *Phaselous Mungo, Vicia lens, Phaseolus radiatus, Cicer arietinum* ; the soup of such fishes as *Kai, Magura, Singi, Khalisa* ; goat's meat, figs, *Trichosanthes dioica,* the bulbous root-stock of *Colocasia Indica, Cucurbita Pepo,* brinjals, plantain-flowers, plantain-pith, unripe jack fruits, plantains, cheese, whey, curds, grapes, pomegranates, ripe mangoes, ripe *pepiya,* unripe cocoanuts, custard apples, and other nourishing fruits. At night

the patient may be given *poorees* or *chupaties*, and other preparation of wheat flour, milk, *Ghee*, and sugar. Milk, fresh from the udder, taken early in the morning is very beneficial. Various kinds of *Sarbats* are useful for its cooling properties. Sesame oil or scented hair oils should be rubbed on the body, and baths should be taken every day in current water or in large lakes and tanks. Fragrant scents, pure air, moon-light, agreeable conversation, music, and such other things as keep the mind cheerful, prove very beneficial. Food that is difficult to digest or is heavy, or dry, or produce acidity, toil, fatigue, anxiety, fear, grief, wrath, everything that produces mental perturbation, alcoholic drinks, sedentary occupation for hours together, exposure to the sun, riding on horse-back, suppression of the urgings of stools and urine, remaining thirsty or in hunger or keeping late hours at night, sexual indulgence, and use of tooth-sticks for cleaning teeth, are forbidden.

CHAPTER XXVII.

MADA'TYAYA.

(DISEASES OF INTOXICATION.)

Causes and Varieties.

Madátyaya is produced by taking alcohol without those restraint which considerations of health suggest, in excessive measure, at unreasonable hours, and regardless of the measure of one's strength or capacity to bear it. Besides, wrath, panic, grief, and indulgence in wine at a time when one is hungry, or worn out by exposure to the sun, by hard physical exercises, by bearing heavy loads, or by long walks, or when one is weak from other causes, are known to produce these diseases. They are of four kinds; 1. *Pánátyaya*, 2. *Paramada*, 3. *Pánájirna*, and 4. *Pánabibhrama*.

In *Pánátyaya* when the *báyú*, predominates, hiccough, asthmatic breath, shivering of head, pains in the sides, loss of sleep, and violent delirium are the prominent symptoms. When *pitta*, predominates, the symptoms are thirst, burning of the skin, fever, perspiration, stupefaction, diarrhœa, vertigo and yellowness of complexion. When *kafa* predominates, the symptoms are vomiting, nausea, disgust for food, lethargy, a sensation of heaviness throughout the body, a sensation of cold, and a feeling of the body being wrapped with a piece of wet cloth. When the disease is brought on by all the 'Faults', the above symptoms present themselves in a combined state.*

Symptoms according to predominance of *báyú*, *pitta* or *kafa*.

In *Paramada* there is an excess of *kafa*, hence there is a catarrhal discharge from the nose. Heaviness of the body, tastelessness of the mouth, suppression of stools and urine, lethargy, disgust for food, thirst, headache and pain in all the joints are some of the prominent symptoms.

Paramada.

In *Pánájirna* there are excessive flatulence of the stomach, eructations, vomiting, a burning sensation in the stomach and inability to assimilate the wine taken.

Pánájirna.

In *Pánabibhrama* the patient feels a pain in every part of the body, especially in the chest, as if he is pricked by a thousand needles. Phlegmonous secretions, pain in the throat accompanied by a feeling as if vapours are issuing out of it, swoons, vomiting, fever and severe headache, burning sensation of the skin, disgust for wine and everything containing wine as also for cakes and similar foods are characteristic symptoms.

Symptoms of *Pánabibhrama.*

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* *Panatyaya* in which the *báyú* predominates is delirium tremens. The other varieties are classed under it, though the symptoms presented by them do not exactly agree with those of delirium tremens.

Fatal Symptoms.

If the upper lip of the intoxicated person falls down, and the patient feels cold in the exterior while inwardly there is a burning sensation, if the face looks glossy as if rubbed with oil, the tongue, tips and teeth become black or yellow, and the eyes become red, death frequently ensues. Hiccough, fever, vomiting, pain in the sides, cough, and vertigo are often the supervening symptoms in such cases.

Treatment.

The best treatment of all cases of intoxication due to effects of excessive drinking is to continue wine in proper measure. In delirium tremens, after the wine taken has been digested, the patient should take a little more wine diluted in water and mixed with *Sanchál* salt, dry ginger, *Piper longum* and pepper. With excited *pitta*, old and cooling wines may be given with sugar, grapes juice and the fruit of *Phyllanthus Emblica*. Fragrant wines, or wines largely diluted in water, or wines mixed with sugar and honey, is also beneficial. Wines mixed with the juice of the fruit of *Dillenia Indica*, dates, dried grapes, *Grewia Asiatica*, pomegranates and barley flour are also prescribable. Good results may also be obtained by inducing vomiting by the administration of wine largely diluted with juice of sugar-cane. When *kafa* is excited vomiting should be induced by wines mixed with emetics. After this fast should be ordered according to the strength of the patient. Cooled decoction should be given of *Pavonia odorata*, *Sida cordifolia*, *Doodia lagopodioides* and *Solanum Xanthocarpum*, or of dry ginger if the patient is thirsty. All the varieties of this disease may be alleviated by administering wine mixed with the pulv of *Piper Chaba*, *Sanchál* salt, *Asafœtida*, the bark of *Citrus medica*, dry ginger, and *Ptychotis Ajowan*. For balancing the 'Faults' decoction of *Hedysarum Alhagi* and *Cyperus rotundus*, or of *Hedysarum Alhagi* and *Oldenlandia biflora*, or of *Cyperus rotundus* only may be given. This decoction alleviates fever and thirst as well. *Ashtánga-salt* is the

best medicine for correcting the excited *kafa*. All diseases due to alcoholic drinks are alleviated by drinking water in which has been dissolved powder of fried paddy, pulp of Arabian dates, dried grapes, the larger grapes called ***Manakká***, pulp of tamarind, juice of pomegranates and fruit of ***Phyllanthus Emblica.***

Medicines.

For allaying the burning sensation of the body the usual combinations which lessens burning should be used. The following medicines are generally prescribed *Phalatrikádya-churna*, ***Eládya-modaka***, *Mahákalyána-bati*, *Punarnavá-ghrita*, *Vrihat-Dhátri-taila*, and *Srikhandásava*. These, administered with discretion prove very beneficial.

Means for Checking Intoxication.

If sugar be taken with *ghee* immediately after drinking wine no intoxication is produced. Intoxication produced by *kodo* rice may be prevented by water of *Cucurbita Pepo* and treacle. Intoxtication produced by chewing betel-nuts is allayed by copiously drinking cold water or a small quantity of salt. The smell of dry cow-dung, is also useful. The intoxication produced by the fruit of *Datura fastuosa* is cured by taking milk with sugar, while that produced by *Bháng* (leaves of *Cannabis Sativa*) is removed by warm *ghee*, the expressed juice of the leaves of the jack, the infusion of tamarind pulp and the water of unripe cocoanuts. Hot water, repeated if necessary, is also useful. A small quantity of brandy is said to check the action of *Bháng* without producing the intoxication of brandy.

Diet and Forbidden Practices.

In intoxications, where *Báyú* is predominant, rice, meat-juices of quails, francoline partridges, hens, peacocks and of such birds as live at the water's edge, soup made of fishes, *Pooris*, *Vesavára* (chops, cutlets, &c.), and food that is sour or saline in taste are benificial. Cold water is the best

drink in all cases. A cold bath in the morning is very useful. When intoxication is characterised by excited *pitta*, cool rice, soup of *Phaseolus Mungo*, mixed with sugar, the juice of all kinds of agreeable meat, should be given. The patient should sit and sleep in cool places, enjoy cool air, bathe in cold water and use cool sandal-paste and other unguents of the kind. Where *kafa* is the excited element the patient should fast at the outset. He should then be given unmixed with *ghee*, the juice of goat's flesh or mixed with the juice of pomegranates, or rice and meat fried after having been soaked in the juice of pomegranates, and mixed with pepper reduced to pulv. All other acts which mitigate *kafa* should also be resorted to. The patient should drink warm water, and should not bathe. If at any time he wishes to bathe, he should use warm water.

CHAPTER XXVIII.

DA'HA ROGA

(BURNING OF THE SKIN.)

Causes and Symptoms.

Through diverse causes, the *pitta*, becoming excited, produces a burning sensation in the palms of the hand, the soles of feet, the eyes, or, indeed, on the entire surface of the body. The Burning sensation is always caused by excited *pitta*. Hence, in all cases where there is burning there is more or less excitation of the *pitta*. If the blood be excessively increased through any cause, thirst, copper coloured eyes or of the whole body, and the smell of iron in the body and the mouth, appear in such cases. There is much pain and burning the patient feels as if he is surrounded by a blazing fire. If one does not drink water when thirsty, the watery ingredients

of the body gradually dry up and excite the *pitta* and the *kafa*, producing a burning sensation both internally and externally. The throat, the palate, and the lips dry up. The tongue comes out while the patient begins to shiver. If the juices, the blood and other *dhátús* are wasted a kind of burning is produced in which the patient becomes subject to swoons and thirst, his voice becomes weak and he becomes incapable of exertion. If it is not promptly and properly treated, death is likely to ensue. If in consequence of wounds inflicted with weapons, a rush of blood takes place to the heart or any other part of the body, a frightful kind of burning is produced. If burning be due to wound on the head, or the chest, or any other vital part of the body, it is generally incurable. Any kind of burning which is internal, while the exterior of the body remains cool, is regarded as incurable.

Treatment.

In every case the bowels should be kept clean. Infusion of coriander seeds in one-eighth seer of water mixed with sugar is useful in many cases. Juice of *Tinospora cordifolia*, as also of *Oldenlandia biflora* reduces burning. All medicines which have been mentioned in the chapter on fever, as alleviative of burning are useful even if there is no fever. *Ghreeta* which has been washed a hundred times, or such *ghreeta* mixed with fried barley reduced to flour, should be rubbed on the body. A bed made of lotus or plantain leaves, and fanning with a palm-leaf fan sprinkled all over with water in which has been dissolved a little sandal-paste is useful. The patient may also be bathed in water in which has been dissolved the pulv of *Pavonia ordorata*, *Padmakáshtha*, the root of *Andropogon muricatum*, and white sandal-wood. The decoction known as *Chandanádi*, *Triphaládya-kasháya*, *Parppatádi páchana*, *Dáhántaka-rasa*, *Súdhákara-rasa*, and *Kánjika-taila*, are efficacious remedies. If there is fever, no *ghreeta* or oil should be rubbed on the body and the treatment should be that of fever.

Diet and Forbidden Practices.

Such food as is alleviative of *pitta*, should be given. It is necessary to eat things that are bitter in taste. If burning be unaccompanied by fever, all those kinds of food may be given which are prescribed in the chapter on swoons. Baths in cold water, cold drinks, *sharbats*, juice of the sugarcane, milk, butter, and other cooling things are useful. All those kinds of food and all those acts, which are forbidden in swoons, should be avoided.

CHAPTER XXIX.

UNMÁDA ROGA.

(INSANITY.)

Causes.

Inharmoniously combined food such as milk and fish or food which causes disgust, certain poisons, insults to the deities, the *Bráhmans*, seniors and preceptors, sudden fear or joy, or grief, disposition of the body or limbs in uneven attitudes, wrestling with stronger men, and similar other acts which put a severe strain upon the nervous system, excite the 'Faults' and vitiate the seat of the understanding, the heart, and all those ducts by which the mind communicates with the organs of sense. This leads to a disturbance of the mind causing Insanity. Insanity is a mental disease. The mind becomes restless and vacant ; the understanding, subject to errors ; the vision unstable ; actions become purposeless; and speech, incoherent. These are the general symptoms of insanity.

Insanity due to *Báyú*.

If after the heart has been perturbed by constant brooding over anxieties, one takes dry, cold, or insufficient food, and if at such a time one indulges in acts that provoke the *báyú*, such as moving the bowels, or observing fasts, or allowing the constituent *dhátús* of the body to decay, the

result is Insanity. In this form of Insanity the patient laughs dances, sings and talks incoherently, disposes his limbs or body in ridiculous attitudes, and weeps. The patient's body becomes emaciated, dry, and of a reddish hue. The fits of insanity increases in intensity when the food in the stomach is undergoing digestion.

Insanity caused by *pitta*.

If after the heart has been disturbed by anxieties, one takes pungent or sour, or hot food, or such food as becomes sour in the process of digestion or takes food before the last has been digested, or indulgence in any act that provokes the *pitta*, the result is a violent excitement of the *pitta* and Insanity born thereof. The symptoms that manifest themselves are capacity to endure pain, indulgence in display, unwillingness to wear any sort of covering or clothes, angry rebukes and censures administered to others, roaring, running or flying away with great speed, heat of the body, exhibition of wrath, enjoying cool and shady spots, desire for cool food and drink, and a yellowness of complexion.

Insanity produced by *Kafa*.

If, abstaining from every act involving physical exertion, one eats too much and does other acts that are provocative of *kafa*, then the *kafa*, becoming excited and mingling with the *pitta*, produces what is called *kafa*-born Insanity. In this variety of the disease, the patient talks little, shows very little activity, and feels a disgust for food and a desire for sexual indulgence. He wishes to remain in lonely and solitary places. Sleep, vomiting, salivary secretions from the mouth, and paleness of the skin, of the urine, of the eyes and of the nails, and increase of the intensity of the disease after meals, are the other symptoms.

Insanity born of all the 'Faults.

When all the 'three Faults' are excited owing to the combined presence of causes that provoke each of them, the result is a form of insanity which is regarded as born of all the 'Faults'. The symptoms of the three varieties already

mentioned, manifest themselves in a combined state. This variety is incurable.

Insanity born of Grief, etc.

If a person experiences a sudden panic or incurs loss of wealth, or sustains bereavements by the death of friends, or if one fails to obtain a woman or any other desirable object upon which one has set one's heart, the mind becomes powerfully affected and the result is Insanity. Such Insanity is classed as Grief-born. The patient loses the sense of propriety of conduct. He reveals the secrets of his heart, and sings, or laughs, or weeps without apparent cause.

Symptoms of Poison-born Insanity.

By taking poison or poisoned articles, one may be afflicted by Insanity. The eyes become red and the face dark. The mind becomes cheerless and the senses become clouded. His strength decreases, and his features and complexion lose their brightness and agreeability.

Fatal Symptoms.

If in any kind of Insanity the patient always remains with his face turned upwards or bent downwards, and if he becomes exceedingly emaciated, weak, and sleepless, death is likely to occur very soon.

Insanity due to Evil Spirits, &c.,

Besides these kinds of Insanity there is another called *Bhûtõnmáda*, or Insanity due to the action of evil spirits, malignant planets, &c. If malignant and other kinds of spirits, and superhuman beings of other orders, enter the body, a sort of Insanity is generated. Like the Jiva-soul entering the material body, these imperceptibly enter the body of one that is afflicted with some disease and manifest their respective characteristics. Those beings that partake the nature of the deities enter the human body on the day or the night of the full moon. The *Asuras* prefer the morning and the evening twilight hours. The *Gandharvas* like the eighth day of the moon whole the *Yâkshas* have the first da

The *Pitris* have a preferance for the new moon and the *Nágas*, the fifth day of the moon. The *Rákshasas* are more energetic the night and the *Pisháchas* during the fourteenth day of the moon, and seek opportunities for possessing an individual. In Insanity that springs from the agency of these superhuman beings, one's power of speech, strength, prowess, knowledge of religous and other truths and skill in the mechanical arts increase or decrease to unnatural proportions.

Symptoms of Insanity due to the Action of Superhuman Beings

When insanity is caused by the action of the deities or superhuman beings possessing agreeable nature, the patient is always contented. His practices are always pure and clean. His body emits a fragrance like that of celestial garlands and unguents. He becomes drowsy and abstracted. He talks pure Sanskrit, is full of energy when he rouses himself. His gaze is steadfast. He becomes a giver of boon, and devoted to *Bráhmans*. In Insanity due to the action of *Asuras*, the patient's body is always covered with sweat. He speaks ill of the deities, *Bráhmans*, preceptors and his seniors. His gaze becomes keen but crooked and he becomes fearless and wicked in conduct. He derives no gratification even from eating and drinking largely. When the disease is due to *Gandharvas*, the patient is always cheerful. He likes to rome about river banks and delightful wood, betrays a love of music and fragrant scents and garlands, smiles sweetly and dances in charming attitudes. There is hardly any impropriety in his actions. If the disease be due to *Yakshas*, the patient's eyes become red. He betrays a likeness for red robe and vestments. His disposition becomes grave, speaks little, but walks and moves rapidly and becomes enduring and energetic. He is always desirous of making presents to others. When the *Pitris* possess any individual, his mind is tranquil and the patient becomes fond of performing *Sráddhas* offers and oblations of water and rice-balls to his deceased ancestors, becomes devoted to them, and manifests the desire of eating meat,

sesame seeds, raw sugar and frumenty. If insanity be brought about by *Nágas*, the patient sometimes crawls on his breast like a reptile and repeatedly licks with his tongue the corners of his mouth. He becomes very warthful and expresses the desire of eating raw sugar, honey, milk, and frumenty. If possessed by *Rákshasas*, the patient becomes desirous of eating meat and blood and drinking alcoholic liquors. He becomes extremely shameless, very cruel, warthful and endued with exceeding strength and prowess. He indulges in abominable acts and disires to wander about in the night. In Insanity caused by *Pishâchas*, the patient raises his arm or both arms upwards. He desires to be nude ; and becomes emaciated ; his body becomes dry and emits a foul smell ; he always speaks incoherently ; he is always impure and unclean, exceedingly greedy of food and drink, eats voraciously, wanders in solitary woods and deserts, acts inconsistently, and indulges very much in weeping and shedding tears.

Indications of Curability or Otherwise.

While afflicted by any of these forms of Insanity that are brought about by the action of superhuman beings, if the patient's eyes be dilated, or runs and moves about with rapidity, or licks with his tongue the froth that appears his mouth or falling down on the ground, shivers or trembles violently, or is possessed by any of the beings already mentioned at a time when he has fallen down from a height, the case is seldom cured. If insanity be not treated for thirteen years, it becomes incurable.

Treatment.

In Insanity caused by *báyû* the administration of oils, and in those causes occasioned by *pitta* and *kafa* use of snuffare recommended. Much benefit is derived by prescribing old *ghee* every morning to be used with milk. The following makes a good snuff :—flowers of *Mimosa Sirissa*, garlics, dry ginger, white mustard seeds, fruit of *Acorus Calamus*, *Rubia Munjista*, turmeric and *Piper*

longum. These should be pounded with goat's milk and then formed into pills. The pills should be dried in the shade. When dry, they should be rubbed on a stone-plate with water. This water operates as a good errhine and may also be used as a collyrium. Threatening, striking, and frightening the patient, giving him that upon which he has set his heart, soothing and comforting him with sweet words, and inspiring him with wonder, sometimes prove very useful. The seeds of the fruit, plucked and kept for sometime, of *Cucurbita Pepo*, made into a paste with water and mixed with honey, should be administered. Unfledged sparrows may be given pounded with milk. A collyrium prepared of the following ingredients, *viz.*, *Piper longum*, pepper, *Saindhava* salt, and *Gorochana* (concretions in the gall-bladder of the cow), taken in equal measures and pounded together with honey does good. Take equal quantities of White mustard seeds, *Asafœtida*, *Acorus Calamus*. *Galedupa Indica*, *Pinus deodara*, *Rubia cordifolia*, *Chebulic myrobalans*, *Phyllanthus Emblica*, *Terminalia Bellerica*, *Clitoria Ternatea* of the white variety, the bark of *Cardiospermum Halicacabum*, dry ginger, *Piper longum*, pepper, *Aglaia Roxburghiana*, the bark of *Mimosa Sirissa*, turmeric, and *Berberis Asiatica* and make into a paste with goat's urine. This, dissolved in water, may be given as a drink. It may also be used as an errhine, a collyrium, and an unguent for rubbing the body with. Dissolving the paste in a large quantity of water, the patient may bathe in it. This paste dissolved in water and cooked after the manner of cooking *Ghee*, gives relief if used as a drink. If the patient be possessed by any of the deities, or *Ghandharvas*, or *Pitris*, his body should not be subjected to any painful operation, nor should any painful collyrium be used. *Swáraswata-churna*, *Unmádagajánkusha*, *Unmádabhanjana-rasa*, *Bhutánkusha-rasa*, *Chaturbhuja-rasa*, and *Chintámani*, *Báta-chintámani*, and *Chintámani-chaturmukha*, are some of the well-known remedies. The following are also useful :—*Pániyakalyánaka Ghrita*, *Kshirakalyána Ghrita*,

Chaitasa-ghrita, *Sivá-ghrita*, *Mahápaisáchika-ghrita*, *Nárúyana-taila*, *Mahánaráyana-taila*, *Madhyamanáráyana-taila*, *Him-ságara-taila*, *Vishnu-taila* and similar *ghees* and oils.

Diet Forbidden Practices.

All such food and practices as allay the *báyú* and keep the bowels clean and the body oily and cool, are useful in Insanity. Insane people should be carefully guarded against drowning or burning themselves and against falls from high places. All restrictions about food and drink that have been mentioned in the chapter on Swoons are equally useful in Insanity.

CHAPTER XXX.

APASMÁR

(EPILEPSY.)

Causes and General Symptoms.

Báyú, *Pitta* and *Kafa*, extremely excited by the usual causes produce *Apasmár* or Epilepsy. Loss of consciousness, subversion and derangement of the eyes, froth from the mouth, and tossing of the arms and the legs, are the common symptoms in epilepsy. The incubatory indications are shivering, a sense of emptiness of the chest, copious perspiration, deep anxiety, stupefaction, and loss of sleep. Epilepsy or *Apasmár* is of four kinds according as it is due to (1) *Báyú* (2) *Pitta* (3) *Kafa* and (4) All the 'faults'. Curiously enough epileptic fits occur at interval which appear to have a certain regularity. An interval of twelve, or fifteen, or thirty days is very common, sometimes the intervals between the fits are longer or it may be shorter.

Symptoms of the *Báyú*-born Variety.

When epilepsy is due to excited *Báyú*, the symptoms are shivering, lock-jaw, vomiting of froth, heavy breathing, and the sight in all directions of imaginary shapes of a dark or red colour.

In those cases where *Pitta* is the exciting cause the body becomes hot. The patient feels thirsty. The face, eyes, and the froth vomited become yellow. The patient sees every thing to be yellow or red, or beholds imaginary shapes that are yellow or red. He further thinks that he is surrounded by a blazing fire.

Symptoms of the *Pitta*-born Variety.

With excited *Kafa*, the face and the eyes, are white as also the froth vomited out. The body becomes cool and a sensation of heaviness is experienced. The hair stands erect. Imaginary shapes are seen, in all sides, of a white colour. In this variety the duration of the fit is longer than in other varieties.

Symptoms of the *Kafa*-born Variety.

When all the 'faults' are excited the symptoms are those of the three other varieties in a combined state. This form of Epilepsy generally proves incurable. *Apasmár* is also incurable, when it afflicts a weak person, or when it is of long standing. Continued shivering, weakness of the body, moving of the eye-brows, and subversion and derangement of the eyes are the fatal symptoms.

Symptoms of the Variety Born of all the 'Faults'.

In consequence of derangements of the uterus the stoppage or scantiness of the menstrual flow, disregard or neglect by the husband, or his cruelty to her, or his incapacity or neglect to gratify her sexual appetite, or early widowhood, or grief, or violent mental perturbation, superfluity or scantiness of blood, constipation of the bowels, or indigestion, and other causes of a similar nature, young women become subject to a kind of epilepsy that is peculiar to them. It is called "Epilepsy of Women."

Epilepsy of Females or Hysteria.

Before the appearance of the fit, the symptoms are pain in the chest, yawning, and cheerlessness of the both body and mind. The patient

Symptoms of Hysteria.

suddenly loses her senses. As in epilepsy, there is vomiting of froth in hysteria. The pupils of the eyes do not become dilated. Some laugh or weep, or utter loud cries, or wrongly accuse their relatives, or, wrongly accusing themselves, ask pardon without any apparent cause. Such and other delusions are commonly observed in hysteria. Common people, observing these symptoms, regard the patient as possessed by evil spirits. Some patients think that something like a ball continually rises upwards from their abdomen to the stomach, and feel pain in some limb or other. In hysteria the patient is startled at the sight of a blazing light or upon hearing a loud noise. Sexual appetite sometimes become very keen.

Treatment.

Treatment should begin as early as possible, for if allowed to remain for sometimes without treatment; it becomes incurable. In epliepsy, as in swoons, water should be sprinkled upon the face and the eyes for restoring consciousness. If this does not succeed, a collyrium may be applied, made of realgar, galena, and pigeon's dung, pounded together with honey. Liquorice, *Asafœtida*, the fruit of *Acorus Calamus*, the bark of *Tabernæmontana Coromaria*, the seeds of *Mimosa Sirissa*, garlics, and *Aplotaxis auriculata* pounded together with cow's urine, form a good errhine as also collyrium. These two varieties of collyrium, and this errhine is useful also in insanity. Even old cases of epilepsy are considerably alleviated by an errhine made of *Nardostachys Jatamansi*, as also by inhaling its smoke. By drinking the cold water into which has been thrown the ashes of a string or rope with which one has strangled oneself, relief may be obtained in epilepsy. By eating milk and rice after taking every day one anna in weight of the fruit of *Acorus Calamus* reduced to powder and mixed with honey, by taking liquorice pounded with the water of *Cucurbita Pepo* and by drinking the decoction of the 'Ten-Roots', benefit may be drived in Epilepsy. The other medicines are *Kalyánachurna*, *Vátakulántaka*, *Chandabhairaba-rasa*, *Panchagavyaghrita*, (of both the *Swalpa* and

the *Vrihut* varieties), *Mahâchaitasa ghrita*, *Brahmi-ghrita*, *Palakasâdya-taila*, besides those mentioned in swoon and nervous diseases. These should be administered with discretion, using particular media, agreeably to the particular 'Fault' that has been excited.

In hysteria also, the remedies prescribed in swoons for restoring conciousness should be used. The treatment should be the same as in swoons and epilepsy. If there is any menstrual troubles it should be cured with proper remedies. In hysteria of females, *Murchcchântaka-taila*, and *Kûmûdâsava*, are very efficacious.

Diet &c.

All kinds of food and practices that are prescribed in swoons and in insanity are prescribed in epilepsy and hysteria. Similarly, food and practices that should be avoided in swoon and insanity, should also be abstained from in epilepsy and hysteria.

CHAPTER XXXI.

BÂTA BYÂDHI.

(DISEASES OF THE NERVOUS SYSTEM.)

Causes.

Dry, cold, light, scanty, excessive food, indulgence in sexual congress, nightkeeping, excessive vomiting and purging, excessive loss of blood, long leaps, excessive swimming in water, fatiguing walks, grief, anxiety, waste of the ingredients of the body through disease, suppression of the urgings of stools and urine, wounds, fasts, falling down from running vehicles, and other causes of a similar kind, provoke the *báyû* and produce diverse varieties of nervous disease. The causes which may excite the *báyû* are various of which eighty forms are referred to in medical treaties, but names have not been applied to all the forms. Those forms only which have been named and whose symptoms also have been indicated, will be noticed

here. As regards the other forms all that in necessary to observe is that in treating them such medicines should be applied as are known to alleviate the excited *báyú.* In some varieties of *báta-byádhi* there are indications of excited *pitta* and *kafa.* This fact should always be borne in mind during treatment of a case and the remedies prescribed in those cases should be able to allay not only the *báyú* but the excited *pitta* and *kafa* also.

Convulsions, Apoplectic Convulsion, and Hysterical Convulsions.

When the excited *báyú* affects the nerves, it produces convulsions, which are called *Akshepa*. When the *báyú*, afflicts the heart, the head, and the forehead, convulses the body and disposes it in the form of a bow. It is known as *Apatantraka* or Apoplectic Convulsions. In some cases the patient may even lose his senses ; the eyes remain half open, without winking, there is no vision ; the breathing becomes heavy and difficult, and a noise like that of the cooing of the pigeon is emitted from the throat. This variety of convulsions is called *Apatánaka* (Hysterical convulsions.) When the excited *báyú*, afflicts the heart, loss of sense takes place, and the other symptoms manifest themselves. When, however, the *báyú*, moves away from the heart, the patient regains consciousness and ease. When the excited *báyú* combines with *kafa*, assails all the nerves and causes the body to become as rigid as a piece of wood, without any movements of the limbs, it is called *Dandápanaka* or Rigid spasm. When the body becomes bent like a bow it is called Tetanus. Tetanus is of two kinds according as the body is bent forwards or backwards. When the *báyú* assails the nerves of the stomach, the chest, the throat, etc., the body bends in forward direction. This is called *Antaráyáma* or Emprosthotonos. The patient's eyes become motionless ; he suffers from lock-jaw, and vomits *kafa*. When the *báyú*, afflicts the nerves of the back, the patient bends backwards. This is called *Vákiráyáma* or Opisthotonos. The patient's chest, waist, and the thighs

seem to be broken. This disease is generally incurable. If tetanus is caused by abortion, or copious hemorrhage, or wounds, it generally proves fatal.

Paralysis.

If the excited *báyú* afflicts only half of the body, the nerves and muscles of that side become contracted or dried up, and the joints become loosened with the result that the affected side of the body becomes inactive and almost dead, producing what is called Paralysis. It is of two kinds. When only one side is affected, it is called Hemiplegia. If the lower or inferior portion of the body be affected, it is called Paraplegia. Sometimes this disease, instead of affecting only half of the body, affects the entire body. In Paralysis, if the *pitta*, be excited along with the *báyú*, the symptoms are burning of the skin, internal heat and swoons. If the *kafa* be excited, the body becomes cool, the limbs become heavy, and consumption also manifest itself. If Paralysis be brought about by *báyú*, alone, without the action of *pitta* or *kafa*, it becomes incurable.

Arddita or Facial Paralysis.

Speaking loudly or chewing hard substances, or loud laughter, or yawning, or carrying heavy loads or lying in uneven attitudes or on uneven places, excited the *báyú*, with the result that the neck gets twisted and half of the face is turned a little to the left or right, shivering of the head, speechlessness, diversion or displacement of the eyes, are the common symptoms. This disease is called *Arddita* or facial Paralysis. There is pain in the neck, the chin and the teeth of that side of the face and the neck which is affected. If *báyú* alone is excited, salivary secretions take place from the mouth. There is pain also and shivering in the head, throbbing pain, lock-jaw, suspension of speech, inflammation of the lips and piercing pain. If the *pitta* be excited, the face assumes a yellow colour. Fever, thirst, swoons, and burning also manifest themselves as supervening symptoms. If the *kafa* be excited, the cheeks, the head, and the muscles of the nape of the neck become inflamed, and almo

paralysed. When the patient becomes weakened, the eyelids become winkless, speech becomes difficult and indistinct, and shivering of the head appears, a cure can hardly be expected. When the disease becomes chronic and lasts for three years or more, it proves incurable.

Lockjaw, Wry-neck, Paralysis of the Tongue. Cephalagia and Sciatica.

By scratching the tongue forcibly, or for a long time (while washing the mouth), or by chewing hard articles, or in consequence of wounds, the *báyú* at the root of the jaw becomes excited and loosens the joints of the jaws, so that, if the mouth be shut it can no longer be opened, and if it is opened it can not be shut. This is called lock-jaw or dislocation of the lower-jaw-bone. In consequence of sleep at day time, or malposition the neck during at sleep or gazing high angle the *báyú* becoming excited and in combination of *kafa* paralyses the muscles of nape of the neck. The result is that the muscles become stiff and the neck can not be turned at will. Sometimes it becomes as stiff as a piece of wood and is known as Wry-neck. When the excited *báyú* affects the nerves connected with the voice-box paralysis of the tongue may take place and the patient becomes unable to eat, drink or speak. This disease is called 'paralysis of the tongue'. The excited *báyú*, by affecting the nerves and the muscles of the neck, produces Cephalagia, in which the patient becomes unable to move his head, the affected nerves become dry, dark, and painful. Cephalagia is generally incurable. When the hips are first affected, then the waist, then the back, then the thighs, then the knees, then calves of the legs, and lastly the ankles and the feet, and in which all those parts become stiff, accompanied by piercing pain, is called Sciatica. If the *báyú* be alone excited, the parts repeatedly throb. If both the *báyú* and the *kafa* be excited, the symptoms are drowsiness, heaviness of the body, and disgust for food. The nerves of the arms, when afflicted by the *báyú* make the limb stiff, this is called *Viswachi*.

Either one or both the arms may be affected. The excited *báyu*, uniting with the vitiated blood, produces an inflammation in the knee-joint, which looks like the head of a jackal. It is called *Kroshtuka-sirsha* or synovitis of the knee-joint. Sometimes the *báyú* in the waist, becoming excited, affects the nerves and the muscles of one of the calves, producing lameness. Both the limbs may be affected, producing lameness of both the legs. When the legs become shaky and are unsteady at every step, when the joints become loose, and do not retain its compactness it is called *Kaláya Khanja*. If through walking on uneven grounds or fatiguing toil, the *báyú* is excited and produces pain in the ankles, the disease is called *Pádakantaka* or sprain in the ankle. By consant walking, the *báyú*, *pitta* and *Rakta* (blood) become vitiated and produce what is called *Pádadáha* or burning of the feet. If the sensation of touch is lost and the feet become subject to constant horripilation, and there is pricking sensation, the disease is called *Pádaharsha*. It is the premonitory symptom of Leprosy and is produced by both the *báyú* and the *kafa* being excited together. The *báyu* about the shoulder, becoming excited, dries up the *kafa* which sustains the shoulder-joint. The result is *Angashosa* or drying up of the shoulder-joint. When the excited *báyú* contracts the nerves and the muscles of the shoulder, the disease is called *Avaváhuka* or stiffness of the shoulder-joint and is brought on by both *báyu* and *pitta*. When the *báyu*, uniting with *kafa*, vitiates the nerves about the voice box and the tongue, the result is complete dumbness, or a nasal twang or indistinct articulations. When, owning to the action of the *báyu*, piercing pain, generated at first in the stool-bearing intestines or the urinary bladder, gradually extends to the rectum or the penis (or the vaginal canal, in the case of females), it is called *Tuni*. Similar pain, when in the rectum or the penis (or in the vaginal canal, in the case of females) which gradually spreads into the *Pakkásaya* where digestion goes on, is called *Pratituni*. The wind being confined

in the intestines causes it to swell and make a rumbling noise accompanied by pain. This is called flatulence. When similar pain is generated in the *Amásaya* and is unaccompanied by swelling, the disease is called *Pratyádhmána.* If a hard swelling, unaccompanied by pain, fixed or moving, appears below the navel, or extend upwards it is called *Ashthilá.* If the swelling appears in an oblique position, it is called *Pratyashthilá.* In both these varieties no stools, urine or wind passes. The entire body, especially the head shivers. Such shivering is called *Vepathu* or paralysis agitans. Cramps also are produced in the feet, the calves, the thighs and in the joints.

Curability or Otherwise.

Nervous and other diseases caused by *bayu* are difficult to cure and if neglected, soon becomes incurable If *paralysis* and other *severe* forms of nervous diseases be accompanied by erysipelas, burning of the skin, severe pains, suppression of stools and urine, swoon, disgust for food, anorexia, or inflammations, insensibility to touch, prostration of the limbs, shivering and flatulence, and if the patient's strength and flesh be reduced, little hope of recovery can be entertained.

Treatment.

The common treatment of all forms of nervous diseases is the use and application of medicated *ghees* and oils. In apoplectic and hysterical convulsions, strong or keen errhines should be administered for restoring sense. The following errhine, made by taking of equal measures of powdered pepper, seeds of *Moringa pterygosperma, Embelia Ribes,* and leaves of the small-leafed variety of *Ocimum Sanctum* and internal administration of pulv *Chebulic myrobalans*, the fruit of *Acorus Calamus, Vanda Roxburghii, Saindhava* salt and *Rumex Vesicarius*, mixed with pulv of ginger, may give relief in apoplectic convulsions. In hysteric convulsions, the decoction of the "Ten-Roots," with the pulv of *Piper longum*, should be prescribed. Sour curds, with powdered pepper,

taken before meals is useful. In Paralysis, the infusion of *Phaseolus radiatus*, the roots of *Mucuna pruriens*, the roots of *Ricinus Communis* and *Sida cordifolia*, mixed with *Asafœtida* and *Saindhava* salt, should be given. Oil, prepared according to rules, with the paste of the roots of *Piper longum*, the roots of *Plumbago Zeylanica*, the fruit of *Piper longum*, dry ginger, *Cymbidium tessaloides*, and *Saindhava* salt, and the infusion of *Phaseolus radiatus*, as also the oil cooked with the paste of *Phaseolus radiatus*, the roots of *Mucuna pruriens*, *Aconitum hetrophyllum*, the roots of *Ricinus Communis*, *Cymbidium tessaloides*, dill seeds, *Saindhava* salt and the infusion, first, of *Phaseolus radiatus*, and then of *Sida cordifolia* are very efficacious in paralysis as external applications. The measure of each of the infusions should be four times that of the oil to be cooked in them. In Facial Paralysis, if there is dislocation of the jaw, it should be re-set by inserting the thumbs wrapped in a piece of cloth and pressing down the dislocated extremities of the jaw-bones. If the cheeks fall down, they should be set right by proper appliances. If the mouth becomes rigid *Sweda* or fomentation should be resorted to. Facial Paralysis may be relieved by the patient's eating bruised garlics with butter. Relief may be had in facial paralysis, in hemiplegia, and in rigidity of the arms, by drinking or snuffing the infusion of *Sida cordifolia*, *Phaseolus radiatus*, the roots of *Mucuna pruriens*, *Andropogon Schœnanthus*, and the roots of *Ricinus Communis*. In Wry-neck, rub the part with the liquid portion of the egg of a hen, mixed with salt and *ghee*, heated on a fire. By applying a plaster made of the roots of *Withania Somnifera*, or by rubbing mustard oil, relief may also be obtained. When power of speech is afflicted, the patient should hold in his mouth *ghee* and oil and other substances. In rigidity of the arms and stiffness of the shoulder-joint, the patient should snuff, after his evening meals, the decoction of the "Ten-Roots," *Sida cordifolia*, and *Phaseolus radiatus*, mixed with oil or *ghee*. In *Vâhusosha*, or the disease in which

the arms dry up and waste, the patient should take milk boiled with *Hedysarum gangeticum.* In sciatica the patient should drink the decoction of *Vitex Nigundo* prepared on a slow fire. Pains in the pubic regions and about the rectum, in sciatica, may be relieved by the decoction of the roots of *Ricinus Communis*, the bark of *Ægle marmelos, Solanum Indicum* and *Solanum Xanthocarpum,* taken with *Sanchal* salt. Castor oil taken with the decoction of the "Triple-Fruit" (or the three *myrobalans*) proves beneficial in Sciatica and rigidity of the thighs. Castor oil taken with the decoction of the Ten-Roots, *Sida cordifolia*, *Vanda Roxburghii, Tinospora cordifolia,* and dry ginger, gives relief in sciatica, rheumatism of the legs and even lameness. In flatulence pulv of *Piper longum,* 2 tolás, pulv of the root of *Convolvulus Turpethum*, 8 tolás and sugar 8 tolás, mixed with half a tolá of honey, form a good medicine. Pain in the abdomen as also flatulence is relieved by applying a plaster made of *Cedra deodara,* or *Aplotaxis auriculata*, dill seeds, *Asafœtida* and *Saindhava* salt, pounded together with *Kánji*. In *Pratyádhmána,* emetics, fasts, and drugs that promote digestion, as also enemas, prove beneficial. In Cephalagia, the patient should be rubbed with a oil cooked with the decoction of the "Ten-Roots" and the expressed juice of *Citrus medica. Ashtilâ* and *Pratyashthilá* should be treated like abdominal tumours. In *Tuni* and *Pratituni*, enemas should be used with oily liquids. The patient should also drink the ashes of the green spikes of barley and *Asafœtida,* mixed with hot *ghee.* In *Khalwi* the feet should be rubbed with oil mixed with *Aplotaxis auriculata, Saindhava* salt and *Rumex vesicarius,* and heated on a slow fire. In sprain of the ankle, leeches should be applied and other methods restorted to for blood-letting. Hot needles may also be used for cauterising the part. Synovitis of the knee-joint and burning of the feet should be treated like leprosy. In burning of the feet relief may be had by applying plasters of pounded *Cicer lens* boiled in water. By rubbing the feet

with butter and then applying the heat of a slow fire, burning sensation of the feet may be relieved. In the disease called *Pádaharsha*, which is regarded as the preliminary stage of Leprosy, *Kuvjaprasárini* oil proves beneficial.

In all nervous diseases the chief treatment consists of rubbing the patient with oils of different kinds. The following are some of those that are generally used *viz.*, *Swalpa-Vishnu-taila*, *Vrihat-Vishnu-taila*, *Náráyana-taila*. *Madhyama-náráyana-taila*, *Mahánáráyana-taila*, *Siddhárthaka-taila*, *Himaságara-taila*, *Vayuchccháyá-surendra-taila*, *Máshavaládi-taila*, *Saindhavadi-taila*, *Pushparájaprasárini-taila*, *Kuvjaprasárini-taila*; *Mahámashá-taila*, and similar other oils. For internal administration the following are regarded as beneficial, *viz.*, *Rásnádi-páchana*, *Máshavaládi-páchana*, *Kalyán-avaleha*, *Swalpa-rason-pinda*, *Trayodashanga-guggulu*, *Dashamuládya-ghrita*, *Chhágaládya* and *Vrihat-cchágaládya-ghrita*, *Chaturmukha-rasa*. *Chintamani-chaturmukha*, *Váta-gajánkusha*, *Vrihat-vátagajánkusha*, *Yogendra-rasa*, *Rasarája-rasa*, *Chintamani rasa*, *Vrihat-vátachintamani-rasa*, and other medicines of this nature.

Diet and Forbidden Practices.

In all kinds of nervous diseases, oil and nourishing food is beneficial. The diet prescribed in swoons and vertigo is prescribable in these ailments also. The head of the *Rohita* fish, meat-juice, and other nourishing diet should be given. As regards diet, baths, and other practices follow the directions given under Swoons and Vertigo. If, however, in paralysis or any other disease of the nervous system, the *kafa*, happens to be excited, or if there is fever, the patient should then bathe in lukewarm water at intervals. All kinds of cooling drinks and operations should also be abstained from.

CHAPTER XXXII.

VA'T RAKTA.

(LEPROSY.)

By exceedingly saline, sour, pungent, alkaline, oily, hot, raw, uncooked, unboiled, indigestible, food, dry or rotten meat of aquatic or marshy animals, meat in excessive measure, or such articles as *Dolichos biflorus*, *Phaseolus radiatus*, radish, the variety of dolichos known as *simbi*, the expressed juice of sugarcane, curds, *kánji*, wines and other alcoholic stimulants, or food consisting of inharmonious ingerdients, taking food before the food last taken has been digested, and by indulgence in wrath, sleep at day-time and night-keeping, as also by travelling long distances at a stretch on elephants, horses, camels, and other animals, the blood becomes heated and vitiated. The vitiated blood, uniting with the excited *báyu*, produces Leprosy (*Váta-rakta*). Beginning at either the soles of the feet or the palms of the hand, it travels upwards, slowly like the poison of the rat and pervades, at last, the entire body.

Causes.

The incubatory symptoms are either copious or total suppression of perspiration, appearance of black spots and pimples on the skin, and more or less want of the sense of touch. If a sore happens in any part of the body, it becemes very painful and shows no sign of healing quickly. The joints become lax, a langour overtakes the whole physical organism. A piercing or cutting pain is felt in the limbs and about the waist, the shoulders and the joints with heaviness in all the limbs. Spasms are sometimes complained of. Sometimes an itching or tickling sensation is felt in every part of the body, as if ants are creeping about under the skin.

Symptoms.

Special Symptoms.

If *báyu* predominiates, deep-seated pains in the abdomen, spasms, pains in the limbs, swellings which are not dropsical, and the appearance of a dark or darkish hue on the swollen parts are the prominent symptoms. The nerves, the fingers and the limbs become contracted. Severe pains all over the body are felt The patient dislikes everything that is cooling to the touch. The whole body seems to be stupefied or paralysed, litheness and activity of the limbs disappear and consequent loss of the tactile sense occur. There are occasional tremours. If vitiated blood predominates, the swellings take a coppery hue, and a constant itching is felt in the swollen parts, while fœtid secretions flow from them. The patient feels a burning sensation and piercing pains, as if, he is being pricked with a thousand needles. Neither oily unguents, nor drying operations give any relief. With predominance of *pitta*, the symptoms are burning of the skin, stupefaction of the body, copious pers piration, swoons, a sense of inebriation and thirst. The swellings become so sensitive that they cannot be touched without causing pain. The inflammations are genarally hot to the touch, assume a red colour, and suppurate. If *kafa* predominates, the symptoms are stupefaction and heaviness, partial loss of the sense of touch, brightness of complexion, sensibility to cold, itching, and mild pain. When two or three 'faults' are excited generally the symptoms of each present themselves in a combination with other.

Curability.

Leprosy which is born of excitement of any one 'Fault', or is of recent origin is curable. If it be one year old, it is capable of suppression. Leprosy born of two of the 'Faults' is also suppressible. Leprosy is incurable when it is born of the "Three Faults" and which is accompanied by loss of sleep, disgust for food, asthma or heavy breathing, ulceration, headache, stupefaction of the body, a sense of inebriation, mild or severe pains, thirst, fever, swoons, tremours, hiccough,

lameness, erysipelas, suppuration of the swollen parts sensation of being pricked with a thousand needles, vertigo, langour, bending of the fingers, bursting of the swollen parts, burning of the skin, excruciating pain in the vital parts of the body and tremour. A few only of these symptoms are enough to render the disease incurable. Leprosy, accompanied by only stupefaction or unconsciousness, or which beginning from the soles of the feet and spreads upwards to the knees and in which the skin is seen to burst is incurable.

Treatment.

Treatment should begin as soon as the incubatory symptoms are noticed for it very genarally become incurable if all the symptoms are allowed to develop. Leeches should be applied to those parts of the body which lose the sense of touch ; or the knife should be used to open them for letting out the vitiated blood. Oily purgatives or oily enemas are beneficial. Three on four *Chebulic myrobalans*, with old treacle will open the bowels. Another purgative that may be advantageously prescribed, consists of the marrow or pulv of the fruit of *Cassia fistula*, mixed with the decoction of *Tinsopora cordifolia* and the bark of *Justicia Adhatoda* and castor oil. If there is pain in any part of the body, plasters made of soot, *Acorus Calamus*, *Aplotaxis auriculata*, dill seeds, turmeric, and *Beberis Asiatica*, pounded together with water should be applied on the painful parts. Another plaster that proves beneficial consists of :—*Vanda Roxburghii*, *Tinospora cordifolia*, liquorice, and *Sida cordifolia*, pounded together with milk. The decoction, or paste or pulv of *Tinospora cordifolia* is very beneficial ; the *Páchanas* known as *Amritádi*, *Vásádi*, *Navakárshika*, and *Patoládi*, the pulv known as *Nimvádi*, and *Kaishora-guggulu*, *Rasábhra-guggulu*, *Vátaraktántakarasa*, *Guruchyádi-lauha*, *Mahátálakeshwara-rasa*, *Guruchighrita*, *Amritádya-ghrita*, *Vrihat-Guruchyádi-taila*, *Mahárudraguruchi-taila*, *Rudra-taila*, and *Mahápinda-taila* are some of the remedies usually found useful. Some other medicines

such as *Panchatikta-ghrita* and the rest, which have bee spoken of as beneficial in tubercular Leprosy, and skin dis eases included under *Káshtha*, may also be applied witl discretion.

Diet and Forbidden Practices.

During day-time old rice, the soup of *Phaseolus Mungo* or of the chick peas, curries of vegetables which have a bitter taste, and such vegetables as *Trichosanthes dioica*, the smaller variety of *Ficus glomerata*, plantains of the variety called *Thōte*, the bulbous root of *Colocasia Indica*, *Momordica charantia*, ripe fruit of *Cucurbita Pepo*, etc., *Enhydra Heloncha*, tender leaves of *Melia Azadirachta*, *Bœrhaavia diffusa* of the white variety, and leaves of *Trichosanthes dioica*, should be given. The evening meals should consist of *Púris* and curries made of the vegetables already mentioned. Milk, in small quantities only, should be used. For tiffin chick peas soaked in water should be taken. This is very beneficial in Leprosy. In making curries, *ghee* (and not oil) should be used, and the patient should also take as much raw *ghee* as he can tolerate. New rice, all kinds of food that are difficult of digestion, or food that causes acidity, fish, meat, wines and alcoholic drinks, dolichos (*simbi*), peas, treacle, curds, copious measures of milk, sesame, *Phaseolus radiatus*, radishes, pot-herbs other than those mentioned above, sour articles, sweet gourds, potatoes, onions, garlics, chillies, sweets and confectionery should be avoided. Besides, the patient should never suppress the urgings of stools and urine. Exposure to heat, physical exercises, sexual indulgence, anger, sleep at day time and night-keeping are harmful and should never be indulged in.

CHAPTER XXXIII.

U'RUSHTAMBHA.

(PARAPLEGIA.)

Cause and Symptoms.

Inharmonious foods as are either too cold or hot or dry or oily excite the *báyú.* It is also well known that if food be taken before the last one has been digested *báyú* is also excited. Similar excitement is likewise produced by fatigue, sleep during day time and night-keeping. The *báyú* thus vitiated reflexly excites the *kafa* and the *pitta*, which generally also carries the food-juice from the *A'mâshaya.* When these excited elements of the body find their way into the thigh *Urúshtambha* is produced rendering the limb rather cold and senseless, but sometimes heavy and painful with consequent loss of motile power. The mind necessarily becomes full of anxiety. Pains may also be felt in other parts of the body. The patient imagines that his body is wrapped round with wet cloth. Drowsiness, vomiting, nausea, fever, stupefaction of the affected leg, loss of the sense of touch, and great difficulty and pain in moving the limb are also noticed. *Urúshtambha* is otherwise called *Adhya-váta.* The symptoms that precede are excessive sleep, great mental distress, stupefaction of the body, fever, horripilation, disgust for food, vomiting, and weakness of both the calves and the thighs.

Fatal Symptoms.

If burning of the skin, piercing pains and tremors supervene, death is soon to follow. Treatment should, therefore, begin as soon as the disease appears, or else it becomes difficult of cure.

The treatment is to reduce the *kafa*, without exciting the *báyú*. At first such opertions as would dry the *kafa*, may be resorted to, the *báyú*, being attented to afterwards. At the outset, therefore, *sweds* and fasts should be prescribed. If, in consequence or the adoption of drying measures, the *báyú*, becomes more excited and produces loss of sleep and other symptoms of a similar kind, oily *sweda* should be used. Plaster should be applied to the afflicted thigh, consisting of any of the following groups of drugs pounded into a paste with cow's urine :—1. the fruit of *Galedupa Indica*, (syn. *Pongamia Glabra*), and mustard seeds ; 2. the roots of *Withania Somnifera*, *Asclepias gigantea*, *Melia Azadirachta* or *Cedrus deodara* ; 3. *Baliospermum montanum*, *Salvinia auculluta*, *Vanda Roxburghii*, mustard seed ; and 4. *Sesbania aculeata*, *Vanda Roxburghii*, bark of *Moringa Pterygosperma*, *Acorus Calamus*, *Holarrhena antidysenterica*, and *Melia Azadirachta*. Other plasters are also prescribed : 1. mustard powder and earth obtained from ant-hill, mixed with honey or with the expressed juice of the leaves of *Datura fastuosa* heated on a fire : and 2. the roots of *Datura fastuosa* (of the black . variety), the *Papaver Somniferum*, garlics, pepper, *Nigella Sativa*, the leaves of *Sesbania aculeata*, the bark of *Moringa pterygosperma* and mustard, pounded into a paste with cow's urine and heated on a fire. The three *myrobalans*, *Piper longum*, the tuber of *Cyperus rotundus*, *Piper Chaba* and *Picorrahiza Kurroa*, each reduced to powder, or the three *myrobalans* and *Picorrahiza Kurroa*, reduced to powder each half a tolá, mixed with honey, are good for internal administration. The decoction of the roots and fruits of *Piper longum* and the fruit of *Semecarpus Anacardium*, with honey, gives relief. *Bhallátakádi* and *Pippalyádi Páchan* ; *Gunjábhadra-rasa*, *Ashtakatwara-taila*, *Kushthádya-taila*, and *Mahá-saindhavádya-taila* may be prescribed with advantage.

Treatment.

Diet and Forbidden Practices.

At day-time old rice, *Dolichos biflorus*, *Phaseolus Mungo*, chick peas, *Cicer lens*, *Trichosanthes dioica*, *Ficus glomerata* of the smaller variety, the tuberous root of *Colocasia Indica*, *Momordica charantia* of both the smaller and the larger varieties, the pods of *Moringa pterygosperma*, unripe jack fruit, brinjals, garlics, ginger, and other vegetables of a similar kind, the juice of the meat of goats, pigeons and hens, as much *ghee* as the patient can bear and a little whey should be given. The evening meals should consist of *puris* or *chappatis* of wheat flour, or of the kind of flour called *súji*. Curries made of the vegetables noted above, *Ghee*, confectionery containing wheat-flour, *ghee* and a little sugar, and *Halúa* or *mōhanbhōg* (*súji* fried in *Ghee*, boiled with milk and a little sugar) should also be given. For tiffin the patient may take *Uvæ passæ*, Arabian date and other fruits which alleviate *kafa*, but do not excite the *báyú*. Boiled water, made cool, should be used as a drink. Baths are naturally not conducive and should not be taken. If however, *báyú* predominates, the patient should bathe in a river or current water and swim against stream. All food that is heavy and difficult of digestion, all articles that excite *kafa*, fish, raw sugar (molasses), curds, the pot-herb called *Basella rubra*, *Phaseolus radiatus* and cakes should be avoided. The patient should eat sparingly. He should never suppress the urgings of stools and urine and must abstain from sleep at daytime, night-keeping and exposure to cold.

CHAPTER XXXIV.

AMVATA.

(ACUTE RHEUMATISM.)

Causes.

Milk and fish or such other foods as are inharmoniously combined or are composed of hostile ingredients, also foods that are very oily, excessive indulgence in sexual pleasures, physical exercises, swimming and such practices as may produce exhaustion and bring about loss of appetite, on the other hand, total abstention from locomotion of every kind and similar acts excite the *báyu*, and drive the unassimilated food-juice* of the *A'másaya* into joints of the body, which are the seats of *kafa*. Thus vitiated by the *báyu*, this accumulation of food-juice produces acute rheumatism (*A'mavâta*).

Symptoms.

General langour or debility of the body, disgust for food, thirst, lethargy, heaviness of the limbs, fever, indigestion, and swellings are the general symptoms of this disease.

Supervening Symptoms of Acute Rheumatism.

Acute Rheumatism is generally very painful. Swellings appear, in the hands, the feet, the head, the ankles, the waist, the knees, the thighs, and generally, in all the joints. These places, in which the vitiated food-juice accumulates, become subject to piercing pains. Loss of appetite, watery secretions from the mouth and from the nose, loss of energy, loss of taste in the mouth, burning of

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* When food goes into the stomach, it at first praduces a watery substance called *Rasa*, generally called *Anna-rasa*. It is this *Rasa* that is subsequently transformed by process of metabolism into blood, flesh, and the other ingredients of the body. The useless portion, which is not converted into *Rasa*, becomes *Kitta* or stools and urine.

"Other views as to the nature of Rheumatism are the *metabolic* or *chemical* that it depends upon a morbid material produced within the system in defective processes of assimilation."—OSLER.

the skin, copious or scanty urine, deep-seated pain and hardness of the abdomen, sleep at day-time but want of it at night, thirst, vomiting vertigo, swoons, pain in the chest, constipation, dulness of the body, rumbling noise in the stomach, obstruction of the intestines or a sluggish condition of the bowel also manifest themselves.

Symptoms According to the excited Fault.

With excited *báyú* excess of pains; with excited *pitta* burning of the skin, and redness of the complexion, and with excited *kafa* a sensation of wet cloth or blanket about the body, heaviness of the limbs, and constant itching manifest themselves in addition to those symptoms already mentioned. If the disease be due to the excitement of two of the 'Faults' or all the three, the symptoms of each 'Fault' appear in a combined form. Acute Rheumatism, when born of only one fault, is curable; when it is born of "two Faults," it is only suppressible; but when it is born of all the "Three Faults" and specially, when it is characterised by swellings on every part of the body, it does not generally prove amenable to treatment.

Treatment.

Begin treatment with a purgative and put the patient on spare diet. *Sweda* by heating a small bag of sand, should be applied to the painful parts. *Sweda* may also be applied with advantage with any of the following articles, or as many of them as may be obtained, *viz.*, cotton seeds, the seeds of *Dolichos biflorus*, sesame, barley, the roots of *Eranda* of the country variety, linseed, *Bœrhaavia diffusa* and the seeds of *Moringa pterygosperma*, make into a pasty mass with *kánji*; divide it into two portions and tie each portion in a piece of cloth. Take an earthen pot with a quantity of *kánji* in it; cover the pot with an earthen plate with a number of small holes in it; use a paste of wheat-flour or some other substance to attach the plate to the vessel. Place the pot of *kanji*, thus covered, upon a fire. When the *kánji* begins to boil,

heat the two bags of the paste alternately by placing them upon the perforated top of the earthen plate. With the bags thus heated *sweda* should be applied. This kind of *sweda* is called *Swankarasweda.*

Plasters made of (1) *Ruellia longifolia,* the roots of *Costus speciosus,* the bark of *Moringa pterygosperma* and earth obtained from ant-hills, pounded together with cow's urine, or (2) dill seeds, *Acorus calamus,* dry ginger, *Tribulus lanuginosus,* the bark of *Cratæva reliogiosa, Sida cordifolia.* (of the yellow variety), *Bœrhaavia diffusa, Circuma Zerumbet, Pæderia fœtida, Sesbania aculeata,* and *Asafœtida,* these should be pounded together with *kânji* and heated before application, or (3) *Nigella sativa, Piper longum,* the pulp of the seeds of *Guiladina Bonducella* and dry ginger ; these should be taken in equal measures and pounded together with the juice of ginger and heated before application, and (4) the exudation of *Euphorbia antiquorum,* mixed with *Saindhava* salt are useful for relieving both pain and swelling.

(1) The decoction of the Ten-Roots, or of dry ginger, mixed with half a chattack of castor oil, or more or less of it according as the case may require or castor oil only, mixed with warm milk, should be administered. (2) The pulv of the roots of *Convolvulus Turpethum* 2 mashas, *Saindhava* salt 12 mashas, pulv ginger 2 mashas, mixed together and 4 or 6 annas by weight of the mixture should be given with *kânji*; and (3) the pulv of *Convolvulus Turpethum* mixed with the decoction of the same plant, agreeably to the process called *bhávaná* should be administered in the same measure, with *kanji.* These are useful as purgatives and may be used for relieving the bowels. The roots of *Plumbago Zeylanica, Picrorrhiza kurroa, Cissampelos hernandifolia,* the seeds of *Holarrhena antidysenterica, Aconitum heterophyllum* and *Tinospora cordifolia,* reduced to pulv, or *Cedrus deodara, Acorus calamus,* the bulbous root of *Cyperus rotundus, Aconitum heterophyllum*

and *Chebulic myrobalans*, reduced to pulv, may be administered with beneficial results. The dose should be 4 to 6 annas in weight to be taken with warm water. ***Rásná-panchaka, Rásná-saptaka, Rásnádi-kasháya***, and ***Mahárásnádi-kwátha, Hingwádya-churna, Alamvushádya-churna, Vaiswánara-churna, Ajamodádi-vatiká, Yogarája-gúggúlú, Singhanáda-guggulu, Rasonapinda, Mahárasonapinda, A'mvátári-vatiká, Vátagajendrasingha, Prasárini-taila, Vrihat-saindhavadya-taila, Vijayabhairava-taila, Kuvjaprasárini-taila*** and ***Mahámásha-taila*** are some of the medicines which are generally used. Oils enumerated in the chapter on diseases of the nervous system, prove very beneficial when administered with discretion. If it be necessary to purge the patient, then the first four of the medicines just mentioned should be administered, with castor oil. *Vátárimarddana-taila* promptly alleviates pain in acute rheumatism, sciatica, hemiplegia, and many other diseases of the nervous system. In every case treatment should begin early or it would be difficult to effect a cure.

Diet and Forbidden Practices.

The directions about diet and forbidden practices laid down in the chapter on Paraplegia should be observed. A bath is not recommended but if the patient feels uncomfortable without it he can take a bath occasionally and must use hot water for this purpose. The seat of the pain should always be wrapped round with cotton or flannel. If there is fever rice should be stopped. The patient should take dry food such as *chappatis* of wheat flour, or *ságo* or any light food.

CHAPTER XXXV.

SÛLA

(COLIC.)

Name and Varieties.

The chief characteristic of *Sûla* is a sharp cutting and piercing pain generally in the abdomen. The pain is sometimes unbearable and makes the patient very restless, sometimes rendering him unconscious. *Sûla* is of eight varieties according as it is due to (1) *Báyû*, (2) *Pitta*, (3) *Kafa*, (4) *Báyû* and *Kafa*, (5) *Báyû* and *Pitta*, (6) *Pitta* and *Kafa* (7) all 'Three Faults', and (8) undigested food. Besides these eight, there are two other varieties, *viz.*, *Parináma-sula* and *Annadrava-sula*. All the varieties are difficult of cure.

Causes.

Physicial exercises, riding on animals or in carriages, excessive indulgence in sexualibus, night-keeping, drinking water that is very cold, eating such pulses as *Pisum Sativum*, *Phaseolus Mungo*, *Cajamus Indicus*, *Koda* rice, dry articles, food that is bitter, rice obtained from paddy whose sprouts have come out, food consisting of inharmonious ingredients, eating before the food last taken has been digested, suppressing the urgings of stools, urine and wind, suppressing the emission of the vital fluid, grief, fasts, loud laughter, loud talk for a long time, these and similar other causes excite the *báyû* and produce *sûla*. The symptoms are pains in the chest, the sides, the back, waist, and the rectum. The patient feels piercing pain, as if they are breaking. A sluggish condition of the bowels is a common complaint. The disease gains in intensity after digestion has taken place of the food eaten, also in winter and the rainy seasons.

Bátaja Sûla

Pittaja Súla.

Alkaline or very hot food or those that become acid in course of digestion, or food possessing keen virtues, *Dolichos* (*Simbi*) sesame paste, the soup of *Dolichos biflorus*, articles that are pungent or sour, wines, oils, wrath, exposure to heat, tiresome labour, excessive sexualibus and similar other causes excite the *pitta* and produce colic. The general symptoms are pains in the region of the navel, thirst, stupefaction, burning of the skin, as if there is a fire close by, sweat, swoons, vertigo. It gains in intensity during midday, at midnight, while digestion goes on, and in the season of autum.

Kafaja Súla.

Flesh of aquatic animals or of those that live in watery or marshy regions, coagulated milk, curd, juice of sugarcane, cakes of wheat-flour or pounded rice, rice and pulses boiled together with *Ghee* and spices, food largely consisting of sesame seeds, and other similar articles excite the *kafa* and produce a third variety of *súla*. The general symptoms are pains in the *A'másaya*, nausea, cough, lethargy, watery secretions from the mouth, nasal catarrh and sluggishness of the bowels. The disease gains in intensity in the morning, as also during winter and spring.

Súla born of All the 'Three Faults.'

When through the respective causes that excite them, all the "Three Faults" become provoked, they generate a variety of the disease in which the symptoms of the different varieties, noted above, manifest themselves in a combined form. This kind of *súla* is incurable and proves fatal.

Súla due to Undigested Food.

When *súla* is born of undigested food or food-juice, the symptoms are a rumbling noise in the stomach or the bowels, vomiting or nausea, heaviness of the limbs, a sensation of the body being wrapped round with a wet cloth or blanket, suppression of stools and urine, and phlegmonous

secretions, as also some or all the symptoms of the variety produced by excited *kafa*.

Súla born of two 'Faults.'

Amongst the different varieties of the disease, that which is born of *báyú* and *kafa*, has its seat in the pelvic region or the chest, or the back ; while that born of *pitta* and *kafa* has its seat in the abdomen, the chest and the region of the navel. The *súla* that is due to *báyú* and *pitta*, manifests itself in the regions predominated by the respective faults, and the fevrile symptoms are more prominent.

Prognosis.

Of the several varieties of *Súla* that which is born of only one 'Fault' is curable ; that born of two 'Faults' is curable with difficulty ; that born of the three 'Faults', especially those with such supervening symptoms as excessive pains, inordinate thirst, swoons, suppression of urine, heaviness of the body, fever, vertigo, disgust for food, weakness and emaciation, is incurable.

Parináma Súla.

. nen the disease manifests itself during digestion it is named *Parináma sula*. The *báyú*, excited by characteristic exposures, vitiates the *pitta* and the *kafa* and so causes *Parinama súla*. If the *báyú* predominates in this disease, the additional symptoms that manifest themselves are flatulence, a rumbling noise in the bowels, suppression of stools and urine, mental distress and tremors. Oily and warm food and drink alleviates this *sula*. If the *pitta* predominates, thirst, burning of the skin, mental distress, and sweat appear. Relief is obtained from cooling operations. This *súla* is generated by food that is pungent, or sour, or saline. If there is predominance of the *kafa*, the symptoms are vomiting or nausea, swoons, and pains of small duration. This *súla* arises from pungent or bitter food. When the symptoms indicate the characteristics of two or three 'Faults' *Parináma súla* is regarded as born of two or three 'Faults'. If in *Parináma súla* born of 'Three Faults',

the patient's strength, flesh and digestive fire be reduced or weakened, it then becomes incurable.

Annadrava Súla.

The *súla* which manifest itself in an indefinite form after or during digestion of food is called *Annadrava súla.* This *súla* is never allayed by proper regimen. It is only when the food in the stomach is thrown out that some relief is felt.

Treatment.

Treatment should be commenced, at the slightest indication of development of *súla,* and attempt should be made to root it out before it attains a character of permanancy. A neglected *Sula,* like all other chronic diseases, is difficult to cure. If it be of long standing, cure cannot be expected.

In cases caused by *báyú.*

In those cases which are caused by *báyú,* application of *sweda* on the stomach or abdomen brings relief. Take a quantity of earth; dissolve it in water; heat it on a fire till, by the evaporation of the water, the mixture becomes thick or nearly solid. With the boiled earth placed in a bag of cloth, *sweda* should be applied to the seat of the pain. Or take the following articles, or as many of them as may be procured, *viz.,* cotton seeds, of *Dolichos biflorus,* sesame seeds, barley, the roots of *Ricinus communis,* linseed, *Bœrhaavia, diffusa,* and the seeds of *Crotalaria juncea* (Indian hemp); make into a paste by pounding them together with *kánji*; this paste placed in a bag of cloth and heated on a fire should be used for applying *sweda.* This *sweda* promptly relieves *Sula* when it manifests itself in the stomach or abdomen, the head, the elbows, the hips, the knees, the feet, the fingers, the calves, the shoulders, and the waist. Take the roots of *Ægle Mermelos, Ricinus Communis* and sesame seeds; pound them together with *kánji* and heating the paste on a fire make a ball of it. This ball if rolled on the stomach or abdomen, relieves *súla.* *súla* due to *báyú,* may also be relieved by applying on the abdomen a plaster made of *Cedrus deodara,*

Acorus calamus (of the white variety), *Aplotaxis auriculata*, dill seeds, *Asafœtida*, and *Saindhava* salt, pounded with *kánji* and heated on a fire. A plaster can also be made with the roots of *Ægle Marmelos*, of *Ricinus communis*, of *Plumbago Zeylanica*, dry ginger, *Asafœtida*, and *Saindhava* salt. These should be pounded together and applied without being heated. Any of the following drink may be given with advantage, *viz*:—(1) The decoction of *Sida cordifolia*, *Bœrhaavia diffusa*, the roots of *Ricinus communis*, *Solanum Indicum*, *Solanum Xánthocarpum*, and *Tribulus lanuginosus*, with a small measure of *Asafœtida* and *Saindhava* salt thrown into it. (2) The decoction of dry ginger and the roots of *Ricinus communis*, with a small measure of *Asafœtida* and *Sanchál* salt. (3) Take the following articles, in equal measures, *viz*:—*Asafœtida*, *Rumex vesicarius*, *Piper longum*, *Sanchal* salt, *Ptychotis Ajowan*, the ashes of barley spikes, *Chebulic myrobalans*, and *Saindhava* salt ; reduce them to powder : ¼ tolá of this powder, with fermented palm-juice. (4) *Asafœtida*, *Rumex vesicarius*, dry ginger, *Piper longum*, pepper, *Ptychotis Ajowan*, *Saindhava* salt, *Sanchál* salt, and *Vit* salt, pound together with the juice of *Citrus medica*, gives prompt relief. The dose is ⅛ to ¼ tolá.

In cases caused by *Pitta*.

In *sula* when *pitta* is the exciting cause the patient should be made to vomit by administering to him the paste of the leaves of *Trichosanthes dioica* or of *Melia Azadirachta* disssolved in milk, or water or the juice of the sugarcane. If the bowels be constipated, the decoction of liquorice with a proper measure of castor oil should be given. Decoction of the three *Myrobalans* and the pith of *Cassia fistula*, with a little measure of *Ghee* and sugar relieves *sula*, burning sensation of the skin, and hæmoptysis

By drinking in the morning the juice of *Asparagus recemosus* with honey, or the juice of the fruit of *Phyllanthas Emblica*, with sugar, or licking the pulv of the same fruit,

mixed with honey, relief is obtained in those cases where *pitta* is the excited element. The burning sensation in such cases is relieved by drinking the decoction, cooled, of *Asparagus racemosus*, liquorice, *Sida cordifolia*, the roots of *Poa cynosuroides*, and *Tribulus lanuginosus*. Decoction of *Solanum Indicum*, *Solanum Xanthocarpum*, *Tribulus lanuginosus*, the roots of *Ricinus communis*, *Poa cynosuroides*, *Saccharum spontanum*, and the variety of *Saccharum officinarum* called *Ikshuválíká* gives relief even in very severe attacks.

In cases due to *kafa*.

When *kafa* is the exciting cause the administration of emetics, and the observance of fast, form the chief treatment at the outset. If there is vitiation of *A'ma* or food-juice, the tubers of *Cyperus rotundus*, *Acorus Calamus*, *Picrorrhiza kurroa*, *Chebulic myrobalans*, and the roots of *Sanseviena Zeylanica*, taken in equal measures, pounded together, and of the weight of four annas, should be given, with cow's urine, as a drink. The fruit of *Piper longum*, the roots of the same, *Piper Chaba*, the roots of *Plumbago Zeylanica*, dry ginger, *Saindhava* salt, *Sanchál* salt, *Vit* salt, and *Asafœtida*, in equal measures, and reduced to pulv, two or four annas of the pulv, dissolved in warm water, or the pulv of the fruit of *Acorus Calamus*, the tubers of *Cyperus rotundus*, the roots of *Plumbago Zeylanica*, *Chebulic myrobalans* and *Picrorrhiza kurroa*, of the weight of four annas, dissolved in cow's urine, may be given with advantage.

Treatment of *Súla* due to unassimilated Food-juice.

The treatment of *súla*, due to unassimilated food-juice is the same as that of the last variety. Besides the medicines prescribed, take the following in equal measures, *viz*:—*Ptychotis Ajowan*, *Saindhava* salt, *Chebulic myrobalans* and dry ginger ; reduce them to pulv. Four annas of this pulv, dissolved in cold water, should be given to the patient to drink. Those medicines which have

been spoken. of in the chapters on indigestion and loss of appetite, and which aid the digestion of the food-juice and increase the strength of the digestive fire, can also be prescribed

Treatment of *Súla* born of the 'Three Faults.'

In *sula* born of the 'Three Faults', the following medicines proves beneficial : 2 tolás of the juice of *Convolvulus paniculatus*, 2 tolás of the juice of ripe pomegranates ; mixed with 2 annas of honey and the same measure of the pulv of dry ginger, the fruit of *Piper longum*, pepper, and *Saindháva* salt. Another efficacious medicine is made of 1 masha of the ashes of conch-shell, 2 mashas of *Saindháva* salt, dry ginger, the fruit of *Piper longum*, and pepper, and 2 or 3 ratis of *Asafœtida* ; mixed together, dissolved in warm water and given to the patient as a drink

Treatment of *Parináma Sula.*

In *Parináma Sula* the decoction of the roots of *Ricinus communis*, of *Ægle marmelos, Solanum Indicum, Solanum Xanthocarpum*, the roots of *Citrus medica, Colcus Amboinicus*, and the roots of *Tribulus lanuginosus*, mixed with the ashes of barley spikes, *Asafœtida, Saindhava* salt, and castor oil, should be given. This medicine by improving the bowels alleviates the pains in other parts of the body also. All kinds of *Parináma sula* are relieved by taking the pulv, in equal measures, of *Chebulic myrobalans*, dry ginger, *mandura* mixed with *ghee* and honey. *Sambu'kádigúriká* and *Nárikela-kshára* are perhaps some the best remedies of *Parinam Sula.*

Annadrava Sula.

In *Annadrava-Sula* the treatment should be like that of *Amla-pitta** *Shu'lanirvána-chu'rna* is a good combination and promptly alleviates all varieties of *sula.*

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* By *Amla-pitta*, literally sour bile, is meant dyspepsia, vomiting or purging, including *hæmatemesis* of cancer, pyrosis, and acidity.

Medicines.

Sámudrádya-churna, *Tárámandura-gura*, *Satávari-mandúra*, *Vrihat Satávari-mandura*, *Dhátri-lauha* (of both kinds), *A'malaki-khanda*, *Nárikela-khanda*, *Vrihat Nárikela khanda*, *Nárikelámrita*, *Haritaki-khanda*, *Sree-vidyádharábhra*, *Su'lagajakesari*, *Súlavajrini-vati*, *Pippali-ghrita*, and *Su'lagajendra-taila*, are some of the medicines recommended in cases of *su'la*. The oil called *Sreevilwa-taila*, mentioned in the chapter on the diseases of the *Grahani*, is efficacious in all varieties of *sula*.

Diet and Forbidden Practices.

As long as the disease exists in an acute form, rice should be avoided. Milk and barley, or milk and sago, at day time, and milk and fried paddy at night should be the diet. If vomiting, fever, intense burning and excessive thirst supervence in cases where *pitta* predominates the *peya*, * mixed with honey, or barley, should be given. When the intensity of the disease has abated, old rice, well boiled, may be taken during the day, with the soup of *Magu'ra* (Silirus Petorious), *Koi* (Coius Coboius), *Singhi* (Silirus Singi), and *Maurolá* and other varieties of small fish, and curries of such vegetables as *Colocasia Indica*, *Arum cumpanulatum*, *Trichosanthes dioica*, brinjals, *Ficus glomerata* (of the smaller variety), ripe fruit of *Cucurbita pepo*, the cods of *Moringa pterygosperma*, *Momordica charantia* (of the larger variety) plantain flowers, etc. Among fruits, those of *Phyllanthus Emblica*, *Ægle Marmelos*, grapes, ripe 'Pepiya,' unripe and ripe cocoanuts, as also the bulbous roots of *Scirpus Kysoor*, may be taken. Warm milk, bitter articles, the water of fresh or unripe cocoanuts, and *Asafœtida* may be taken. In cooking curries *Saindhava* salt should be used. It should be noted, however, that curries and spices should be avoided as much as possible and the recovery would certainly be more rapid if curries be not taken at all. The evening meals

* *Yavagu* is gruel of rice, or barley etc., The grains are reduced to powder and then boiled in water. It is made of three strengths, VIZ :— nine, eleven, or nineteen parts of water, called respectively, *Vilepi*, *Peyá* and *Manda*.

should consist of the *manda* of barley, milk and barley, milk and sago, milk and fried paddy. For tiffin, confectionery prepared with *Cucurbita pepo* of the country variety, sweets made with cocoanuts and the fruit of *Phyllanthus Emblica*, are prescribable. In *Sula* it is a bad practice to drink water immediately after meals as the digestive juice in the *pakashaya* (stomach) is rendered weak. At least two hours should elapse before the first draught of water is taken after a meal. All kinds of rich food, eating in excessive measure, all kinds of pulses, pot-herbs, large fishes, curds, dry, astringent and cold articles, articles that are sour, chillies, strong wines, exposure to the heat of the sun or of fire, toil, sexual pleasure, indulgence in grief and wrath, suppressing the urgings of stools and urine, and night-keeping should be avoided. A bath may be given either in hot or cold water as the patient can tolerate.

CHAPTER XXXVI.

UDÁVARTTA AND A'NÁHA.

(INTESTINAL AND OTHER KINDS OF OBSTRUCTION *).

Name.

When the free play of the *báyú* is checked by the suppression of the urgings of stools, the urine, the intestinal gases, yawns, tears, sneezing, eructations, amativeness, hunger, thirst, sighs and long breaths, and sleep, the diverted *báyú* produces what is known by the name of *Udávartta*.

Causes and Symptoms.

If the downward movement of the *báyú* be checked the stools and urine and the intestinal winds become suppressed. Flatulence, langour, pains in the stomach or in every part of the body, and diverse

* These diseases are known in Ayurveda by the names of *Udávartta* and *A náha.* Suppression of stools and urine is certainly included in them. The fact is, intestinal and other kinds of obstruction are meant.

diseases of the nervous system would appear. If the urging of stools is suppressed, rumbling noise and colic in the stomach. cutting pains in the rectum, complete suppression of stools and eructations may develop. Sometimes the stools, which are unable to escape through the usual passage, may come out by the mouth. The suppression of the urging of urine causes colic in the kidneys and about the genitals. Severe headache, and griping pain in the groins are produced while urine is passed with difficulty or may be entirely stopped. The pain may be so severe that the patient is doubled up. Yawns, if checked, gives rise to diseases of the head, the ear, the nose, and the face. Wry-neck and inflammation of the throat may also be produced. When tears are suppressed headache and painful diseases of the nose and the eyes may occur. A check of the urgings of sneezing may produce wry-neck, *sula* in the brain, polypus, facial paralysis, hemicrania, and a general debility which extends to all the organs. Suppression of the urgings of eructations causes the sensation of a fulness of the throat and the mouth, piercing pain in the heart and *A'máshaya*, difficulty of breathing indistinctness of voice, disgust for food, chlorosis, fever, nausea, such skin diseases as itches, black spots on the face, and urticario evanida (*Kotha*) and swellings of various types and even erysipelas. Suppression of semen produces swelling and pain in the kidneys, the rectum and the testicles. Sometimes suppression of urine, stone, spermatorrhœa and various other diseases of the generative organs may also produce. If hunger be checked i. e. if one does not eat at the time he feels hungry, a tired feeling, drowsiness, langour of the body, disgust for food, and weakness of vision occur. By checking thirst, one gets sores in the throat and the mouth, pain in the heart, and loss of hearing. If one suppresses heavy and long breath brought on by toil, one gets disease of the chest, swoons and abdominal tumours. Sleep being checked causes yawning, prostration of the body, heaviness of the eye and of the head and drowsiness.

Besides these cases of *Udávartta* ennumerated above, there is another kind, which is caused by the excitement of the *báyú* in the stomach due to dry, sour, pungent, or bitter food. The *báyú*, thus excited, envelops and dries up the urine, the stools, the blood, and the *kafa*-bearing and fat-bearing ducts and becomes itself stagnated. The consequence is pain in the chest and in the rectum, severe nausea, and difficulty in passing urine, stools and wind. Gradually asthma, bronchitis, catarrh in the nose, burning of the skin, swoons, thirst, fever, vomiting, hiccough, diseases of the head and of the mind, derangement of the sense of hearing and various other diseases that *báyú* produces may appear.

A'na'ha.

When in consequence of the vitiated *báyú*, the food-juice is not assimilated but accumulates in the system and the intestines become full of stools *Anáha* is produced. In such cases due to undigested food-juice, the symptoms are,—thirst, catarrh in the nose, burning sensation in the head, *sula* and heaviness of the *A'mása ya*, stiffness of the chest, and eructations. In *A'náha* caused by constipation and accumulation of fæces in the bowels, the waist and back of the patient becomes stiff and painful while the urine and stools also are suppressed. The peristaltic movement of the intestines becomes sluggish and the downward motion of the *báyú* is checked Colic, swoons, vomiting of stools, inflammatory swellings flatulence, and many of the symptoms of *Alasaka* or intestinal obstructions appear.

Treatmant of Various sorts of *Udávartta.*

Naturally the treatment of all sorts of *Udávartta* is the restoration of the *báyú* to its normal condition. In *Udávartta* caused by suppression or stagnation of the intestinal gases the patient should drink medicated oils, and use enemata. Besides, *sweda* should be applied. The following preparation is beneficial. Take the fruit of *Randia dumetorum*, *Piper longum*, *Aplotaxis auriculata*, *Acorus calamus*,

and mustard seeds of the white variety in equal measures. Take treacle equal to the total measure of the above ingredients. Dissolving the treacle only in water, boil it on a fire. When the boiling is over, cast into it a little milk and the pulv of the aforesaid drugs. Make a few sticks of the paste thus formed. These sticks are known as *Phalavartti* (Fruit-sticks). By using these sticks as suppositories all varieties of *Udávartta* may be relieved. In *Udávartta* caused by suppression of the urgings of stools, purgatives, 'fruit-sticks', rubbing of oil on the body, plunging in water, *sweda*, and enemata should be resorted to. When the disease is caused by suppressing the urgings of urine, the decoction of the bark of *Pentaptera Arjuna* and the seeds of *Cucumis Melo* reduced to powder and dissolved in water with a little salt in it, or the pulv of the fruit of *Acorus calamus*, should be given to the patient. All the medicines prescribed for stricture and calculi may also be administered. In that variety of *Udávartta* which is caused by suppressing the urgings of yawning, medicated oils, *sweda*, and all the operations that alleviate the *báyú*, should be used. In *Udávartta* caused by checking tears, strong or keen collyria should be applied for inducing a copious discharge of tears. This alone can relieve the patient. In the variety caused by suppressing sneezing, errhines made of pepper and other drugs of keen virtues should be administered. In the variety caused by suppressing eructations, the following medicine proves efficacious :—*Tinospora cordifolia, Convolvulus paniculatus, Physalis flexuosa,* and *Asparagus racemosus* two parts and *Phaseolus trilobus, Glycine debilis, Cœlogyne ovalis,* and liqourice ; pounded together, mixed with tallow, *ghee* and wax and made into sticks. The patient should smoke these sticks like cigars. In *Udávartta* caused by suppressing the urgings of vomiting, the observance of fasts, use of purgatives, and rubbing of oil on the body prove beneficial. In that variety of the disease which is caused by suppressing the

emission of the vital seed, the remedies adopted are indulgence in sexual congress, rubbing of oil on the body, baths by plunging the whole body in water, drinking of wine, use of meat-juice and other nourishing diet. Take the skin of the roots of "Trina Pancha"* and boil with four-times as much of water till the entire measure of water evaporates. This preparation is useful in *Uddvartta* caused by suppressed amativeness. In that form of the disease which is brought on by checking hunger, the patient should be given oily, lukewarm and savoury food, little by little. Boiled rice of the best kind, with *ghee* and lemon juice is good. Inhaling of the perfume of fragrant flowers also proves benificial. In *Udávartta* caused by suppressing thirst, cool water perfumed with camphor, or gruel of powdered rice, wheat, or barley, should be given to the patient to drink. Besides these, all cooling operations should be adopted. In that form of *Udávartta* which is generated by suppressing long and heavy breath after toil, absolute rest and nourishing food with meat-juice are recommended. When the disease is caused by checking sleep, milk, in which sugar is dissolved, should be given to drink. Massage is very good for inducing sleep and may be recommended. In *Udávartta* caused by eating articles of keen virtue, 'fruit-sticks' mentioned above are highly efficacious. Suppositories of *Asafœtida*, honey, and *Saindhava* salt, powdered together, are also useful. All suppositories and 'fruitsticks' should be used with a coating of *ghee* or butter before being inserted into the rectum.

Treatment of *Anáha*.

In *Anáha*, also, the treatment consists of the restoration of the *báyú*, to its normal course. Enema and enemata, and the other operations mentioned in *Udâvartta* are beneficial. The following medicines are also useful. Take *Convolvulus Turpethum*, 2 parts ;

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* Trina Panchamool consists of—*I. Pox cynosuroides, II. Saccharum Spontaneum. III. Saccharum officinarum (Sugarcane). IV. Saccharum Sara (Pen-reed grass) and V. Saccharum Thunbergi.*

Piper longum, 4 parts ; and *Chebulic myrobalans*, 5 parts. Add treacle equal in measure to the total quantity of the preceeding drugs. Grind all these together. The dose is ¼ to ½ tolá *Acorus Calamus*, *Chebulic myrobalans*, the roots of *Plumbago Zeylanicá*, ashes of barley spikes, *Piper longum*, *Aconitum Heterophylum*, and *Aplotaxis auriculata*, taken in equal measures, and reduced to pulv, may be used with benefit, the dose being ⅛ to ¼ tolá. Besides these, the following medicines are useful both in *Udávartta* and *A'náha* :—*Nárácha-churna*; *Gurá-shtaka*, *Vaidyanátha-vati*, *Vrihat-Ichcchávedi-rasa*, *Saralvedi-Batika*, *Sushka-muládya-ghrita*, and *Sthiráddya-ghrita*.

Diet and Forbidden Practices.

In both *Udávartta* and *A'náha* such food and drink should be prescribed as will alleviate the excited *báyú*. Fine old *sáli* rice properly boiled, should be served with *ghee*. Soup made of *Koi* (Coius Coboius), *Mágura* (Silirus Petorious), *Singi* (Silirus Singi) and *Maurolá*, and other small fishes as also of goat's meat and the vegetables allowed in *sula*, and milk, are beneficial. The patient may also take *sharbat* of sugar-candy, water of unripe cocoanuts, ripe *pepiyas*, custard apples, sugarcane, etc. If the patient feels hungry, his evening meals also may consist of old rice of the same kind. If the appetite be not keen, milk and sago, or the *manda* of barley, or milk and fried paddy, or a little of wheat-flour fried in *ghee* and boiled in milk and water, may be taken. Bath in warm or cold water according to taste, rubbing of oil on the body, morning and evening breeze, are beneficial. Food that is heavy and difficult of digestion, or that is possessed of keen properties, or is dry, night-keeping toil, physical exercises, journeys on foot, indulgence in wrath or grief, or anything that disturbs the equanimity of the mind, should be carefully avoided.

CHAPTER XXXVII.

GULMA ROGA.

(NEURASTHENIC—TUMOURS.)

Definition.

An abnormal swelling hard and knotty, and of a round or globular form, sometimes a mass of new formation within the abdomen is called *gulma*. *Gúlma* may not be truly represented by the word tumour, as by tumour is meant a mass of new formation, which grows, without performing any physiological function. But *gulma* means something more. It not only includes all tumours but all abnormal swellings that persist, mostly of a hysterical of neurasthenic origin. A *gulma* may occur in the thorax, the sides, the abdomen or the region about the naval, and the rectum. The incubatory symptoms are frequent or excessive eructations, stoppage of stools and urine, unwillingness or disgust for food, weakness, flatulence, pains in the bowels and loss of appetite. *Gulma* is of five kinds, according as it is due to 1. *Báyú*, 2. *Pitta*, 3. *Kafa*, 4. all the 'Faults', and 5. Blood. Besides the characteristic globular swelling the general symptoms are difficulty in passing stools, urine and wind, disgust for food,rumbling noise in the bowels, *ánáha*, and the upward motion or course of the *báyú*. These symptoms manifest themselves in every variety of *Gúlma*.

Causes and Symptoms of *Gúlma* due to *Báyú*.

Eating excessively one day and sparingly the next, and at irregular intervals also, dry food, wrestling with stronger men, suppressing the urgings of stools and urine, grief, wounds, strong purgatives, and observance of fasts, lead to the excitation of the *báyú*, which produces *Gulma*. This *Gulma* is very mobile and may appear at different places. The size may also change. Sometimes it is large ; at other times it may be small. Sometimes it

seems to be round and at other times elongated or egg-shaped. The other symptoms that usually appear are various kinds of pain more or less intense, suppression of stools, urine and *báyú*, dryness of the mouth and throat, darkness or redness of complexion, cold, fever and severe pains in the chest, the abdomen, the shoulders, and the head. After digestion has taken place, the disease gains in intensity. As soon as food enters the stomach, it becomes scarcely perceptible and the symptoms also ameliorate.

Gúlma due to *Pitta.*

Pungent or sour foods, as also those of keen virtues which produce acidity during digestion, indulgence in wrath, excessive indulgence in wines and alcoholic stimulants, undue exposure to heat of the sun or fire, accumulation of raw food-juice owing to indigestion, characterised by acidity, and vitiated blood, lead to the *Gulma* which excited *pitta* originates. The general symptoms are fever, thirst, redness of the whole body, specially of the face, intense pain while digestion is going on, copious perspiration, burning, and excessive sensibility of the *Gulma* itself. This variety of *Gulma* sometimes suppurates.

Gúlma due to *Kafa.*

Cold dishes and cooling foods also such foods as are difficult to digest, absence of physical labour, gorging the stomach, and sleep during daytime excite the *kafa* and generate a *Gulma*. The general symptoms are a sensation of chill as if the body is wrapped round by a wet cloth or blanket, fever, preceeded by chill langour, nausea, cough, disgust for food, heaviness of the limbs, sensation of cold, and slight pain. This *Gúlma* is generally becomes hard and prominent.

Gulma born of Two or Three Faults.

If one exposes oneself to such causes as excite two or three 'Faults,' *Gulma* may result with a combination of symptoms of the excited elements. *Gulma* born of the 'Three Faults' is characterised by intense pain, hard as stone, it is prominent and produces great mental perturbation.

Digestion is impaired, the body is reduced and it is incurable.

Gulma born of Blood.

Gulma born of blood afflicts women only. If a woman, after abortion of an undeveloped fœtus, or after delivery at the proper time, or during the continuance of the menses, indulges in such food and drink or such acts as excite the *bâyû*, the consequence is that the excited *bâyû* vitiates the menstrual blood and generates Blood-born *Gulma* within the uterus. The symptoms are excessive burning, pain, stoppage of the menstrual blood, yellowness of the face, darkness of the nipples, oozing of milk from the breasts, desire for eating diverse articles, watery secretions from the mouth, dulness of both body and mind, and other indications of pregnancy may be noticed. In actual pregnancy, no pain is felt while the fœtus moves in the womb. Nor does the entire fœtus move at the same time, for what happens is that the child sometimes moves its hands only, and sometimes its legs, etc. In Blood-born *Gulma*, however, it is the entire *Gulma* that moves at long intervals causing much pain. It should be noted here that some of the symptoms of *Gulma* of which *pitta* is the exciting cause is also noticed in these blood-born *Gulma* that women are subject to.

Incurable and fatal *Gulma*.

If *Gulma* is allowed to accumulate or increase till it extends to the entire abdomen, it affects the juices and the blood, if it gets covered by arteries and nerves and if it rises like the back or shell of a tortoise, and if it is accompanied by weakness or loss of strength, disgust for food, nausea, vomiting, cough, mental distress, fever, thirst, drowsiness, and watery secretions from the mouth and the nose, it hen becomes incurable. If inflammatory swellings appear on the chest, the navel, the hands, and the feet of a person suffering from *Gulma*, and if fever, asthma, vomiting, diarrhœa, *sula*, thirst, disgust for food, loss of strength, and

the sudden absorption or disappearance of the *Gulma* occur, then death is seen to carry off the patient soon.

Treatment of *báyú*-born *Gulma.*

In all varieties of *Gulma* treatment at the outset should be the restoration of the *báyú* to its normal equilibrium. Even where it connot be ascertained for want of symptoms as to what the particular 'Fault' is that has generated the *Gulma* the treatment should be of *báyú* for if the *báyú* be restored to its normal condition the alleviation of the other 'Faults' will readily follow. Milk, Castor oil with the pulv of of *Chebulic Myrobalans,* and medicated oils, *ghee,* as also *sweda* (fomentation), prove beneficial in *Gulma* caused by *báyú*. *Sácheekshára* (carbonate of soda), 2 máshás, *Aplotaxis auriculata,* 2 máshás, and the ashes of the matted tops of *Pandanus odoratissimus,* mixed with castor oil, is an useful combination. Pulv ginger 4 tolas, black sesame seeds, free from husks, 16 tolas and old treacle, 8 tolas, should be pounded together. Half to one tola of the paste used with warm milk alleviates *Gulma,* of which *báyú* is the origin, flatulence, and *sula* that afflicts the generative organ of women. In *Gulma* produced by *pitta* purgatives are beneficial. The pulv of *Convolvulus Turpethum,* mixed with the decoction of the 'three' *Myrobalans,* as also the pulv of *Chebulic myrobalans* mixed with old treacle, will open the bowels freely and will gradually reduce *Gulma* of which *pitta* is the origin. If burning, *Sula,* mental distress, loss of sleep, restlessness and fever supervene, the *Gulma* is very likely to suppurate and such medicines should be applied as will aid maturing and suppuration. When suppuration takes place, the treatment to be followed should be like of that a deep-seated internal abscesses. When *kafa* is the exciting cause of the *Gulma,* vomiting by administering emetics, fasts, and *sweda* are needed. If loss of appetite, partial pain, a sense of heaviness in the abdomen, a sense of the body being wrapped round with a wet cloth or blanket, nausea and disgust for food be the supervening symptoms, emetics

should be given to induce vomit. The decoction of the barks of the roots of *Ægle Marmelos*, *Bignonia Indica*, *Gmelina arborea*, *Bignonia Suaveolens*, and *Premna Serratifolia*, produces beneficial results in such *Gulma*. The pulv of *Ptychotis Ajowan* and *Vit* salt, administered with whey, increases the digestive fire and restores natural movement of the intestines. A paste, made of sesame seeds may be spread over the seat of the *Gulma*, afterwards *sweda* may be applied over the plastered part with a heated plate of iron, with advantage. The following is also efficacious. *Asafœtida*, *Aplotaxis auriculata*, coriander seeds, *Chebulic Myrobalans* the roots of *Convolvulus Turpethum*, *Vit* salt, the ashes of barley spikes, and dry ginger, should be fried in *ghee* and reduced to pulv. Two to four annas of this pulv, administered with the decoction of barley, relieves *Gulma* as also all the supervening symptoms. *Sarjjikakshár* half a tolá, and old treacle half a tolá, should be pounded together. Half a tolá of this compound is used for a dose. As regards Blood-born *Gulma*, the treatment should be commenced after the eleventh month of its appearance. This disease becomes easily curable when old. Medicated oils and *ghee*, *sweda*, and oily purgatives should be prescribed. Dill seeds, the bark of *Guilandina Bonducella*, *Pinus deodara*, *Siphonanthus Indica*, and *Piper longum*, should be taken in equal measures and pounded together, and then administered with the decoction of sesame seeds. Decoction of sesame seeds, mixed with old treacle, a little *Asafœtida* and *Siphonanthus Indica*, reduced to pulv is also a good conbination. Juice of the fruit of *Phyllanthus Emblica*, mixed with pepper reduced to pulv gives satisfactory result.

Medicines. *Hingwádi-churna*, *Vachádi-churna*, *Labangádi-churna*, *Vajrakshára*, *Dantiharitaki*, *Kánkáyana-guriká*, *Panchánana-rasa*, *Gulma-kálánala-rasa*, *Vrihat Gulmakálanala-rasa*, *Tryushanádya*

Ghrità, *Náràcha-ghrita*, *Trdyamándádya-ghrita*, and *Swalpha-vishnu-taila*, are generally prescribed in *Gulma*.

Diet and Forbidden Practices.

Generally, all those articles which alleviate the excited *báyú*, form the best food, where *pitta* and *kafa* are the offending elements, such articles as do not excite the *pitta* and the *kafa* and yet alleviate *báyú*, should be prescribed. Old fine *sáli* rice, *ghee*, the meat of francoline partridges, fowls cranes, and other nourishing birds, curries of all such vegetables as have been mentioned in the chapter on *sula*, should be taken during the day. The evening meals should consist of *Puris* or *chapatis*, wheat flour fried in *ghee* and then boiled in milk and water with sugar to taste. Milk, water of fresh and unripe cocoanuts, *sharbat* of sugarcandy, ripe *pepiyas*, ripe mangoes, custard apples, and other kinds of delicate and oily fruits, may be taken. Bath, in cold or hot water according to taste or practice, should be taken. The bowels should be kept clean. Too much labour, long journey on foot, night-keeping, exposure to the sun, sexual indulgence, and all such food, drink and acts as excite the *báyú*, should be abstained from.

CHAPTER XXXVIII.

HRIDROGA.

(HEART-DISEASE.)

The heart.

The heart is the centre of circulation of blood. In fact it is the great pump of the body which forces the blood to circulate through the blood-bearing ducts of the body—the veins, the arteries and the capillaries. The heart beats rhythmically 65 to 70 times a minute and can be distinctly heard when the ear is applied to the left breast under the nipple under which the heart is situated. It can be felt at the pulse. (See also under Pulse.)

Causes, Symptoms, and Varieties.

Diseases of the heart are produced by food that is hot, or difficult of digestion, or of an astringent or bitter taste, and also by eating anew before the food last taken has been digested. Suppressing the urging of stools and urine, continued anxiety, toilsome labour and blows on the chest also generate Heart-disease. Pain in the heart or the cardiac region, and palpitation are the chief symptoms. The healthy heart beats rhythmically with two distinct sounds which can be clearly heard by placing the ear on the left nipple. In organic diseases of the heart variations of the sound can be noted. There are five kinds of heart-diseases according as it is produced by ; 1. *Báyú*, 2. *Pitta*, 3. *Kafa*, 4. all the faults, and 5. Worms.

Symptoms of the Several Varieties.

When *báyú* is the exciting cause a dragging, piercing and twisting sensation is felt. There may be fever, delirium, profuse perspiration, progressive weakness, oppression or shortness of breath, rigor, flashes of faintness on rising quickly, palpitation and anæmia. In Heart-disease born of *pitta*, the

patient feels heaviness in heart, pain in the whole body, internal heat, burning, thirst, sensation of vapours being exhaled by the mouth, swoons, perspiration, and dryness of the mouth. With excited *kafa*, the symptoms are heaviness of the limbs, phlegmonous secretion, disgust for food, dulness of both body and mind, loss of appetite and the presence of a sweet taste in the mouth and sometimes hæmoptysis. In heart-disease born of all the 'Faults', the symptoms of the aforesaid varieties manifest themselves in a combined form. If after the appearance of the 'Faults', the patient takes in excessive measures of sesame seeds, or milk, or treacle, or any other article that generates worms, the consequence is a knotty growth in the chest from which fœtid secretions issue. Soon worms are generated in that fœtid matter. The result is heart-disease that is regarded as Worm-born. The symptoms are pain in the heart as if it were pierced with needles, tickling sensations, nausea, phlegmonous secretions from the mouth, *Sula* eructations visions of darkness and flashes of light, disgust for food, a dark hue of the eyes, and a swelling of the eyes and eye-lids, a sense of fatigue, stupefaction of the whole body, and Vertigo.

Treatment.

In Heart-disease the administration of medicine that increases the digestive fire, strengthens the heart and augments the quantity of blood in the body, forms the chief treatment. Powder of the bark of *Pentaptera Arjuna*, ½ tola with *Ghee* or milk or water in which a little treacle has been dissolved, alleviates heart-disease, mature fevers and hemorrhage (*Rakta-pitta*). The variety which is born of *báyú*, is considerably relieved by the following medicine ; (1) take *Aplotaxis auriculata*, the roots of *Citrus medica*, dry ginger, *Curcuma Zerumbet*, and *Chebulic myrobalans*, in equal measures ; pound these together, and mix the paste with milk, *kánji*, *ghee* and salt. (2) *Chebulic myrobalans*, *Acorus Calamus*, *Vanda Roxburghii*, *Piper longum*, dry ginger, *Curcuma Zerumbet*, and *Aplotaxis auriculata*

taken in equal measures and reduced to pulv. The dose is ⅛ to ¼ tola, with water. When *pitta* is the origin the following medicine proves beneficial ; milk in which have been boiled the barks of *Pentaptera Arjuna,* the lesser group of the Five-Roots, and *Sida cordifolia* or liquorice. This milk should be given with sugar. With excited *kafa,* (1) the pulv of *Convolvulus Turpethum, Circuma Zerumbet, Sida cordifolia, Vanda Roxburghii, Chebulic myrobalans,* and *Aplotaxis auriculata,* taken in equal measures and administered with cow's urine, proves beneficial. The does is ⅛ to ¼ tola (2) *Ellejaria cardamomum* (of the smaller variety) and the roots of *Piper longum,* reduced to pulv and mixed with *ghee* forms an useful linctus—dose ⅛ tola. Heart-disease born of all the 'Three Faults' is relieved by ⅛ tola of the pulv of *Asafœtida, Acorus calamus, Vit* salt, dry ginger, *Piper longum, Chebulic myrobalans,* the root of *Plumbago zeylanica,* ashes of barley spikes, *Sanchál* salt, and *Aplotaxis auriculata,* taken in equal measures, and administered with the decoction of barley. In heart-disease, due to worms *Embellia Ribes,* and *Aplotaxis auriculata,* reduced to pulv, ⅛ tola given with cow's urine produce good results. The medicines laid down for worms may be administered in this disease. *Kakubhádi-churna, Kalyána-sundara-rasa, Chintámani-rasa, Hridayárnava-rasa, Visweswara-rasa, Swadangshtrádya-ghrita,* and *Arjuna-ghrita, Vrihat-chhágaládya-ghrita,* are some of the medicines usually prescribed.

Other kinds of Pain in the Chest and their treatment.

Pain in the chest certainly, does not always indicate a disease of the heart. External injuries and certain lung disease and digestive troubles of a bilious origin may be responsible for pains in the chest. Terpentine, camphor and mustard oil, if rubbed on the seat of the pain will remove it. A little opium may be added with advantage. Sometimes fomentation may be necessary. Plaster made of ginger, 2 parts, and *A'tapa* rice, 1 part, pounded together and heated is also beneficial. Linctus made of

the pulv of *Aplotaxis auriculata*, mixed with honey, the decoction of the 'Ten Roots,' with *Saindhaba* salt and the ashes of barley spikes, forms a good drink. *Lakshmivilása* for internal administration, and *Mahádasamula-taila* or the *Chandanádi-taila* mentioned under cough and brochitis, are useful.

Diet and Forbidden Practices.

Oily and nourishing food, but such as is light and easy of digestion, should be prescribed in heart-disease. If fever and other symptoms do not supervence, then the diet prescribed in nervous diseases should be prescribed. In mere pains of the chest, the diet laid down for cough or bronchitis, and for hemorrhage due to excited *pitta*, should be ordered. Dry food or food that excites the *báyu*, fasts, toil, night-keeping, exposure to the sun or fire, and sexual indulgence should be abstained from.

CHAPTER XXXIX.

MÛTRAKRICHCHRA AND MÛTRAGHATA.

(STRANGURY AND RETENTION OF URINE.)

Name, Cause and Varieties.

The urinary system consists of the *Mutrakosha* (kidneys) situated in the abdomen near the backbone. The *Mutrakosha* absorbs water and the unassimilable liquid elements from the *ámrasa* (food-juice). This water is carried by *Mutrasrota* (urine bearing ducts) to the *Mutráshaya* (bladder). When sufficient urine is collected in the *Mutráshaya* a sense of fullness is produced which brings on the desire to void urine. *Mutrákrichchra* or strangury is characterised by severe pain in passing urine. Foods of keen virtues, medicines of keen potency, dry food, dry wines, the meat of animals that live in sandy deserts, eating before the food last taken has

been digested, disgust for food, physical exercise, riding on horses or other swift animals, or in cars and vehicles drawn by such animals, suppression of the urgings of stools and urine and similar causes generate this disease. *Mútrakrichchra* is of eight varieties according as it is due to 1. *Báyú* 2. *Pitta* 3. *Kafa*, 4. all the 'Three Faults,' 5. Accident, 6. Stool, 7. Calculi, and 8. Semen.

Symptoms of the Several Varieties.

In strangury due to *báyú*, there is excessive pain in the groins, the rectum, and the penis while the urine is voided at smaller intervals and in small quantities. With excited *Pitta*, the urine becomes yellow or red. Micturition is frequent and accompanied by pain and a burning sensation. A sensation of heaviness is felt in the penis and the rectum when the attack is originated by *kafa*. There is also a slight inflammatory swelling. The urine generally becomes slimy. In Strangury which is born of all the 'Faults,' the above symptoms manifest themselves in a combined form. Strangury may be produced by injuries received in the genital regions such as wounds or violence to the urethra, the bladder or the kidneys. In these cases the symptoms are those characterised by excited *báyú*. By suppressing the urgings of stools a kind of strangury is produced which is accompanied by flatulence of the stomach and *Sula*. This is called Stool-born Strangury. Difficulty of micturition may be caused by the presence of calculi in the bladder. The symptoms are pain in the chest, shivering, *Sula* in the abdomen and about the genitals, loss of appetite and swoons. The semen becoming vitiated comes to the urethra and is not ejaculated out of the passage with the result that a kind of strangury is produced which is characterised by severe pain in the rectum and the penis. Micturition becomes very difficult in such cases.

Symptoms of *Mutrághata* or Retention of Urine.

Total suppression, or intermittent flow of urine during micturition is called *Mutrághâta.* There is less pain in this than in strangury. A common cause of *Mutrághâta* is *Prameha,* when the urine comes out by drops, and is generally accompanied by blood or pus. There is also inflammatory swelling in the urethra. Flatulence of the stomach, pain, the appearance of growths like stone or calculi in the rectum, thickness of the urine, the smell or the presence of stools in the urine, and displacement of the bladder, are the other symptoms of the disease. All varieties of *mútrághâta* are painful and difficult to cure.

Treatment of Strangury.

In Strangury, caused by *báyú* decoction of *Tinospora cordifolia,* dry ginger, the fruit of *Phyllanthus Emblica, Physalis flexuosa,* and *Tribulus lanuginosus* mixed with honey is useful. With excited *pitta* (1) the juice of *Asparagus racemosus,* mixed with sugar, or (2) the seeds of *Cucumis utilissimus,* liquorice and *Berberis Asiatica,* reduced to powder, and dissolved in water in which *A'tapa* rice has been washed, or (3) the pulv of *Berberis Asiatica,* mixed with honey and the juice of the fruit of *Phyllanthus Emblica,* or (4) the *Páchana Satávarshyádi, Haritakyádi* are useful. When the attack is due to excited *kafa,* (1) the seeds of *Alternanthera Sessilis,* mixed with whey, or (2) corals reduced to powder and dissolved in water in which *Atapa* rice has been washed, or (3) the decoction of *Tribulus lanuginosus* and dry ginger proves beneficial. If all the 'Three Faults', are excited the decoction of *Solanum Indicum, Solanum Xanthocarpum, Cissampelos hernandifolia,* liquorice, and the seeds of *Holarrhena antidysenterica* should be given. Accidental attacks should be treated as if, *báyú* was the exciting cause. By drinking the decoction of the seeds of *Tribulus lanuginosus,* into which has been thrown a small measure of the ashes of the green spikes of barley, stool-born strangury is relieved.

In that variety of the disease which is due to calculi, the decoction, or pulv, of the seeds of *Tribulus lanuginosus*, the exudation of *Cassia fistula*, *Poa cynosuroides*, *Saccharum spontaneum*, *Hedysarum Alhagi*, *Colcus Ambonicus*, and *Chebulic myrobalans*, mixed with honey, proves beneficial. This strangury also yields only to the juice or the decoction of *Colcus Amboinicus*. In that variety of the disease which is due to semen, *Silájatú* mixed with honey should be given. The following medicines are useful in all varieties of strangury ; 1. the decoction of *Sida alba*, 2. the ashes of the green spikes of barley, mixed with honey, 3. sulphur mixed with honey, 4. the ashes of barley spikes mixed with sugar, 5. the juice of *Cucurbita Pepo* mixed with the ashes of barley spikes and sugar, 6. decoction of the fruits of *Phyllanthus Emblica*, mixed with treacle, and 7. the seeds of *Cleome Viscosa*, reduced to paste by being pounded with water which had been collected at least a day before from a well, tank, or river. Bloody urine may be relieved by cocoanut flowers pounded into a paste and dissoved in water in which *Atapa* rice has been washed. Besides the decoction of *Eladi*, the *Pánchans Dhátryadi* and *Vrithat-dhátryadi* are useful. *Mutrakrichcchrántaka-rasa*, *Tárakeswara-rasa*, *Varúnádya-lauha*, *Kusávaleha*, *Sukumára-kumáraka-ghrita*, and *Trikantakádya-ghrita* are some of the remedies which are commonly used.

Treatment of Retention of Urine.

In *Mutrághàta*, retention of urine, the medicines that relieve strangury or are useful in calculii should be prescribed as indicated. A plaster made of the roots of *Coccinia Indica*, pounded into a paste with *kánji*, may be applied on the navel with beneficial results. Camphor reduced to fine pulv, should be inserted into the urethra. The water that flows from the fruit of *Cucurbita Pepo*, administered with sugar and the ashes of barley spikes, gives good result in some cases. The roots of *Vitis pedata* (syn. *Cissus pedatus*) taken with *ghee*, or oil, or whey is also useful. Warm water in which have been

dissolved the pulv of seeds of *Cucumis utilissimus*, *Saindhava* salt and the three *Myrobalans*, all in equal measures, is likewise efficacious. *Chitrakádya-ghrita*, *Dhányagukshuraku-ghrita*, *Vidári-ghrita*, *Silodbhidádi-taila*, and *Ushirádya-taila*, are some of the medicines highly recommended in strangury, retention of urine, calculi, and other diseases connected with urine and the urethra.

Diet and Forbidden Practices.

All kinds of oily and nourishing diet are beneficial. Old rice, soup made of small fishes and meat-juice, brinjals, *Trichosanthes dioica*, *Ficus glomerata* (or the smaller variety), the bulbous root of *Colocasia Indica*, the pith of plantain plants, plantain flowers, bitter pot-herbs, *Citrus acida*, *Pooris* or *chapatis*, *Háluá* (wheat-flour fried in *ghee* and then boiled in milk, water and sugar), cow's milk, confectionery which is not very sweet, butter, sugarcandy, the pulp of the seeds of unripe palmyra fruits, melons, the heads of palmyra and wild date-trees all sweet and ripe fruits and *sharbat* of sugarcandy provide a good and varied dietary. Bath, according to practice or the general conditions of health and with reference to the excited fault, may be taken, in current water or large tanks and lakes. All dry food, or food that is heavy and difficult of digestion, or sour, curds, treacle, too much of fish, *Phaseolus radiatus*, chillies, and pot-herbs should be abstained from. Sexual indulgence, riding on horses or other animals, physical exercises, suppressing the urgings of stools and urine, strong wines, night-keeping and anxieties should also be avoided.

CHAPTER XXXX

ASHMAREE.

(CALCULUS OR STONE.)

Name and Incubatory Symptoms.

The excited *bâyú* dries up the urine and the semen, or both the *Pitta* and the *Kafa* producing a hard substances, called calculi, in the *mûtrakosha* the kidneys or in the *mutrâdhâr*—the bladder. In common parlance, this is called *Páthari* (lit., stone.) The premonitary symptoms are swelling in the pelvic regions, accompanied by great pains in the pubic and the contiguous regions, while the urine smells like that of a goat, micturition being difficult. Fever, disgust for food and loss of appetite soon follow. Calculi may also be generated by *pitta*, *kafa* and the semen, each rendered morbid by distinctive causes that are known to excite it. *Ashmaree*, therefore, is classed according as it is due to, 1. *Báyú*, 2. *Pitta*, 3. *Kafa*, and 4. *Shukra* (semen) The general symptoms are pain about the navel, in the abdomen, in the fork and in the rectum. The *mûtranali* urethra is obstructed by calculi, micturition becomes difficult, interrupted and painful. If the urinary passage be not obstructed, the urine is slightly red. Sometimes the urethra may be injured and hemorrhage may result. The urine is in such cases mixed with blood.

Báyû-born and *Pitta*-born Calculi.

The calculi assume a dark or red colour and are covered with fine thorny bristles when *bâyû* is the exciting cause. The patient grinds his teeth and shivers from head to foot. He utters loud cries in agony, and always wishes to press the region about the navel and the genitals. By even hard straining he cannot pass urine beyond a few drops, although

that straining may succeed in expelling the down-ward wind or even stools. Calculi due to *pitta* are hot to the touch, red, yellow, or dark and resemble the seeds of *Semecarpus Anacardium* in shape and size, whilst those excited by *Kafa* are cold to the touch, large in size, heavy, smooth, and of a tawny colour like honey, or white. With excited *kafa* severe pain is produced in the pubic region as if it were being pierced with a thousand needles. By checking the emission of the semen, a sort of calculi is produced which induces severe pain in the pubic region, brings about strangury and inflammatory swelling of the genitals particularly of the scrotum.

Sharkará and *Sikatá.*

When the calculi become broken into small pieces, they come to be called by the name of *Sharkará* and when they become like grains of sand they are called *Sikatá.* If the *báyú* retains its normal course then both these calculi are expelled with the urine. If, however, the equilibrium of the *báyú* be disturbed these can not be expelled, but are retained and produce weakness, langour, ematiation, *sula* (severe pain) in the abdomen, disgust for food, paleness of complexion, thirst, pain in the chest, and other supervening afflictions.

Fatal Symptoms.

If in *Sharkará* and *Sikatá,* inflammations appear in the navel and the scrotum, stoppage of urine takes place, and severe pains are felt, death is seen to take place.

Treatment.

If calculi be allowed to remain for sometime without treatment, it becomes very difficult to cure by the action of medicines, and surgical operation becomes necessary. As soon as the incubatory signs appear, oils should be administered. When the *báyú* is excited the patient should drink the decoction of the bark of *Capparis trifoliata* (*Cratæva religiosa*), dry ginger and *Tribulus lanuginosus*, into which has been cast the ashes of green barley spikes, 2 *mashas*, and old treacle, of the same measure. The decoction of *Tribulus lanuginosus,* the eaves

of *Ricinus communis*, dry ginger, and the bark of *Capparis trifoliata*, alleviates all varieties of calculi. In *Sharkará*, the patient should take the decoction of the bark of *Capparis trifoliata, Colcus Amboinicus*, dry ginger, and *Tribulus lanuginosus* mixed with ⅛ tola of the seeds of *Tribulus lanuginosus*, ¼ tola of this mixed with sheep's milk, taken every day for a week, cures all varieties of calculi. The following drinks are also useful ; 1. the tuberous roots of *Hypoxix orchioides*, reduced to paste and dissolved in water collected the day before ; 2. *Sida alba*, reduced to paste and dissolved in similar water; 3. cocoanut flowers, 4 *mashas*, and the ashes of green barley spikes, 5 *mashas*, dissolved in water. Some of the medicines recommended in strangury and retention of urine, are also useful. The decoction of the drugs known as *Sûnthyádi, Varúnádi, kashâyas, Vrihat-varûádi-kasaya*, co.-decoc. *Eladi, Páshána-vajra-rasa, Pashánabhinna-rasa, Trivikrama-rasa, Varûnádya-ghrita, Kulatthádya-ghrita*, and *Varunádya-taila*, are some of the best medicines for *Ashmaree, Sharkará* and *Sikatá*.

The dietary as laid down under *mutrakrichchra* and *mûtraghâta* and the practices and habits recommended there should be observed.

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CHAPTER XXXXI.

PRAMEHA.

(URINARY TROUBLES & DISEASES OF THE URETHRA.)

Varieties of the Disease and their Causes.

Cessation of labour, sitting or lying on bed day and night, indulgence in excessive sleep, eating to excess the flesh of aquatic animals as also of those which live in marshy lands, drinking curds and milk in copious measures, taking new rice, drinking new water (*i. e.*, what falls in the rainy season), treacle, and all other foods and practices generate, excite and vitiate the *Kafa* in the lower intestines. As its consequence, the fat, the flesh and the impurities of the body become vitiated, and *Prameha* born of *Kafa* is generated. Similarly when the *Pitta* becomes vitiated, *Pitta*-born *Prameha* manifests itself. When the *Kafa* and the *Pitta* are dried up, the *Báyû* becomes excited. The excited *Báyû* drives the fat, the marrow, the *ojas*, and the *lasiká* towards the lower intestines, and generates *Prameha*. *Prameha* is of twenty types. That born of *Kafa* admits of ten division ; they are 1. *Udakameha*, 2. *Ikshúmeha*, 3. *Sándrameha*, 4. *Surámeha*, 5. *Pishtameha*, 6. *Shûkrameha*, 7. *Sikatámeha*, 8 *Shitameha*, 9. *Sanairmeha*, 10. *Lálámeha* ; *Prameha* born of *Pitta* is of six kinds ; 1. *Ksharameha*, 2. *Neelameha*, 3. *Kálameha*, 4. *Haridrámeha*, 5. *Manjisthámeha* and 6. *Raktameha*. *Báyû* is responsible for four sorts ; 1. *Vasámeha*, 2. *Majjameha*, 3. *Kshaudrameha* and 4. *Hastimeha*.

Incubatory Symptoms

Immediately before an attack of *Prameha* the premonitory symptoms are growth of filth in excess in the teeth, the eyes, the ears, and other outlets of the body, a burning sensation in the hand and the feet, an oily appearance of the whole

body, thirst and a sweet taste in the mouth. These may not be always present but the symptoms, common to all sorts of *Prameha*, are excessive urination and turbidity of the urine.

Symptoms of the Different Types of the Disease.

In *Udakameha* the urine is sometimes turbid, and sometimes limpid. But it is always slimy, white in colour and has no smell. In *Ikshhumeha* the urine becomes solidified if left aside for a time. In *Vasámeha* the urine looks like wine. When caught in a vessel the lower portion looks transparent, the upper dense and turbid. In *Pishtameha* the patient undergoes horripilation while he urinates. The urine becomes copious and looks white like water in which powdered rice has been dissolved. In *Shúkrameha* the urine resembles semen or is found mixed with semen. In *Sikatámeha* hard substances like particles of sand come out with the urine. In *Sitameha*, the urine becomes very cold, copious, and sweet in taste. In *Sanairmeha* the urine comes out with a little force and in a little quantity at a time. In *Lálámeha* the urine is slimy, thready as if mixed with saliva. In *Ksharameha* the urine has the odour, colour, taste and touch of water in which alkaline ashes have been dissolved. In *Nilameha* the urine becomes dark in colour. In *Háridrameha* the urine becomes yellow in colour and pungent in taste. There is, moreover, a burning sensation in the urethra during urination. In *Manjisthámeha* the urine becomes red like water reddened with *Rubia Cordifolia* (*Manjisthá*) and is fishy in smell. In *Raktameha* the urine has fishy smell, and is hot and saline in taste. In *Vasámeha* the urine resembles fat, or is found mixed with fat. *Vasámeha* is also called *Sarpimeha*. In *Majjámeha* the urine resembles the marrow or is mixed with marrow. In *Kshaudrameha* the urine is partly astringent and partly sweet in taste and is rough to the touch. In *Hastimeha* the patient passes urine copiously like an elephant in rut. No urging for urination is felt. Sometimes retention of urine takes place in this disease.

Supervening Symptoms of the different Varieties of *Prameha.*

In the ten varieties of *Prameha* born of *Kafa* the supervening symptoms are indigestion, disgust for food, excessive sleep, cough, spitting of *Kofa,* and inflammation of the schneiderian membrane with loss of the sense of smell. In the six sorts of *Prameha* born of *Pitta* the symptoms that supervene are a sensation of the kidneys and the urethra being pricked with needles, a twisting sensation about the genitals, bursting of the scrotum, fever, a burning sensation of the whole body, thirst, acid eructations, swoons, and severe purging. In the four kinds of *Prameha* born of *Báyú*, the disease known as *Udávartta*, shivering, pain in the chest, desire for all sorts of food, *sula*, loss of sleep, waste or consumption, phthisis and asthma supervene.

All sorts of *Prameha* with supervening symptoms are extremely difficult of cure. If any type of *Prameha* be neglected, for a long time, it takes the form of *Madhúmeha.* In *Madhúmeha* the urine becomes as dense as honey, slimy and sweet in taste. Even the body of the patient becomes sweet. The particular symptoms also of *Prameha*, born of the 'Fault' that is predominant in this stage appear as well. If *Prameha* is neglected for a long time, eruptions appear on the body of the patient. *Madhúmeha*, as also every variety of *Meha* with eruptions, is incurable. *Meha* inherits from the father or the mother also becomes incurable. If in *Meha* eruptions appear in the rectum, the head, the chest, the back, or any vital part of the body, and thirst or phthisis supervene, the eruptions cannot be cured.

Treatment.

Prameha is generally difficult of cure. It should be treated as soon as it appears. The expressed juice of *Tinospora cordifolia,* that of *Phyllanthus Emblica,* also that of the roots of *Bombax Malabaricum* (when the tree is young), are good remedies.

The decoction of the 'Three' *myrobalans*, of *Cedrus Deodara*, or of *Cyperus rotundus*, administered with honey, alleviates all sorts of *Prameha*. The expressed juice of *Phyllanthus Emblica*, mixed with honey and powdered turmeric, is equally beneficial. In *Shúkrameha* the expressed juice of *Asparagus racemosus*, taken with milk, produces beneficial results. Raw milk, one-eighth seer, mixed with the same measure of water, is highly efficacious in *Shúkrameha*, if taken every morning. Take the flowers of *Butea frondosa* one tolá, and sugar, half and to be administered with cold water. This proves efficacious in all varieties of *Prameha*. *Banga-bhashma* is an excellent medicine for this disease. *Bangabhashma*, 2 *ratis*, administered with honey, powdered turmeric, and the expressed juice of the roots of *Bombax Malabaricum*, the ashes of the bones of elephants, horses and camels are beneficial in *Prameha* of all types.

Suppression of Urine in *Prameha*.

If urine be suppressed in *Prameha* the patient should drink hot water with powder of the seeds of *Cucumis utilissimus*, *Saindhava* salt and the 'Three' *Myrobalans* ¼ tola each. The medicine known as *Kúshávaleha* and the drugs used in strangury should be prescribed in this stage. The expressed juice of the leaves of *Colcus Amboinicus* is good in retention of urine. *Eládichurna*, *Mehakulántaka-rasa*, *Mehamudgara-batika*, *Bangeswara*. *Vrihadbangeswara*, *Vrihat-harsankara-rasa*, *Somanátha rasa*, *Indra-batiká*, *Sarnabanga*, *Basantakúsúmákara-rasa*, and *Chandanásava*, should be administered with discretion. The *Dárimbádya ghrita* and *Prameha-mihira* oil should as well be used, considering the condition of the ailment.

Curatives of Eruptions.

If eruptions appear in *Prameha*, the exudation of *Ficus glomerata*, or the seeds of *Vernonia athelmintica* grinded into a paste, should be applied as a plaster. The decoction of *Hemedesmus Indicus*,

Echites frutescens, *Vitis vinifera*, *Convolvulus Turpethum*, *Cassia Augustifolia* (Indian Senna), *Chebulic myrobalans*, the bark of *Adhatoda Vasica*, the bark of *Melia Azadirachta*, turmeric, *Berberis Asiatica*, and the seeds of *Tribulus terrestris*, checks the eruptions. *Sáribádi lauha*, *Sáribadyasava* and *Makaradhwaja-rasa* are highly beneficial in this stage of *Prameha*. Other medicines of *Prameha* may also be applied with discretion.

Diet.

In daytime the patient should be given old rice and such pulses as *Cicer lens*, *Phaseolus Mungo*, *Cicer arietinum*, a little of such soup as is made of small fishes ; such meat-juice of the flesh of hare, dove, goat, hen, or deer. Curries made of *Trichosanthes dioica*, *Ficus glomerata*, brinjals, *Colocasia antiquorum*, cods of *Moringa pterygosperma*, pith of the plantain plant, plantain flowers, and lemons of the variety known as *Páti* and *Kágúji*, are beneficial. At night *chapatis* or *puris* and such curries as are mentioned above, a little quantity of milk, and a little measure of sweets should be taken. All bitter and astringent articles are beneficial. For tiffin, pieces of sugarcane, the fruits of *Trapa bispinosa*, dried fruits of *Vitis vinifera*, almonds, pomegranates, *Cicer arietinum* soaked in water and wheat flour fried in *ghee* and boiled with milk and sugar may be taken. The patient should bathe if he can bear.

Forbidden Food.

Copious measure of milk, or of sweets and fish, chillies, pot-herbs, acid articles, *Phaseolus Roxburghii*, curds, treacle, gourds, the soft pulp of the seeds of the palmyra fruit, and other articles which excite *kafa* should not be taken. Drinking, sexual indulgence, sleep at day time, night-keeping, exposure to the sun, suppression of the urging of urine, smoking in excess, and such other practices are injurious in *Prameha*.

Diet in *Shúkrameha* and *Madhúmeha*.

In *Shúkrameha* nourishing food is highly useful. The digestive power of the patient should be looked after. The diet prescribed in impotency should be recommended

in this disease also. In *Madhûmeha* the diet prescribed for diabetes is advisable.

Sexual congress with a gonorrhœal person afflicts the partner with gonorrhœa. This form of *Prameha* is called *Aupasargika-meha*. It manifests itself within a week from the time of sexual contact. The symptom that appears at first is a tickling sensation at the orifice of the genital organ. Involuntary erections take place. At such times, as also during and after urination the patient feels a burning pain. Erections and desires to pass urine are frequent. Gradually ulceration of the urethra sets in, the organ swells and becomes red in colour. Pain is felt in the testicles and the groins. Foul exudation, pus, and even blood issue from the urethra. The urethra being filled with pus, urination is difficult and the jet is narrow or bifurcated. As the disease becomes old, pain, which is its chief symptom, abates. It is highly contagious and soon spreads from man to women and *vice versa*.

Gonorrhœa.

In Gonorrhœa the first thing is to make the urine easy and clear. Medicine should also be applied to cure the ulceration in the urethra. The decoction of the "Three" *Myrobalans*, the bark of *Acacia Arabica*, and that of *Ficus religiosa* mixed with water in which has been dissolved the exudation of *Acacia câtechu* and a little *Dadimantha*, used as injection cures ulceration of the urethra. *Kábábchini* $\frac{1}{8}$ tola, saltpetre $\frac{1}{16}$ tola, *Cassia Augustifolia* $\frac{1}{16}$ tola, pounded together and dissolved in hot water should be used as drink when cool, every morning. And at night, while going to bed, a dose made of *Kábabchini* $\frac{1}{16}$ tola, camphor 2 *ratis*, and opium half a *rati*, pounded together will keep the urine free and check erections and night pollutions. Ulceration also is healed. *Bangeshwar Rasa* and *Mehamûdgara Vatiká* are valuable medicines and stop all foul discharges if used with gum arabic water or the expressed juice or *Acacia Arabic*. These medicines when used with

the expressed juice of *Tinospora cordifolia*, or with the water in which the sticks of the leaves of *Cinamomum Tamala* are soaked, cures the burning of the urethra. Swelling of the penis is relieved by bathing or dipping it in a lukewarm decoction of the 'Three' *Myrobalans*, or in an infusion of nutmeg leaves. The penis should always be kept head upwards and wrapped with a piece of cloth. For causing the urine to flow freely, the aforesaid medicines with the juice of the leaves of *Colcus Ambonicus*, as well as *Kushavaleha*, should be admininstered. Neglected *Prameha* develops into *Shûkrameha*, thinness of the semen, and gradually leads to partial or complete impotence. Bathing or any sort of cooling operation is strictly forbidden. Though cooling operations seem to alleviate the disease at first, in the end these generate pain in the joints and may produce rheumatism or gout and even render the patient invalid.

CHAPTER XXXXII.

SOMA-ROGA.

(DIABETES.)

Name, Causes and Symptoms.

Somaroga is generally called *Vahûmûtra* and is characterised by copious urination on account of imperfect metabolism. Eating in a large meaures, things that are sweet or that generate *kafa*, excessive sexualibus, sleep at daytime, excessive anxiety, and introduction of poison in the system, are some of the causes that vitiate the watery ingredients of the body, and drive them into the urinary ducts. The watery ingredients, thus vitiated and forced from their places, become transformed into urine and escape repeatedly in copious measure. There is no pain during micturition. Urine is clear, cool, white and inodorous. The symptoms that manifest themselves are excessive weakness, incapacity for locomotion

and sexual indulgence, inability to hold the head erect, dryness of the mouth and the palate, and insatiable thirst. This disease is called *Soma-roga* because of the waste that it causes of the watery ingredients of the body which are called *Sôma*.* When the disease is in its intensity, the symptoms are emaciation, copious perspiration, a fœtid smell in the body, cough or consumption, disgust for food, pimples, eruptions, paleness of the complexion, sense of fatigue, yellowness of the urine and sweetness of taste, and burning of the palms, the soles, the tongue and the ears.

Fatal Symptoms.

If there is great loss of strength, delirium, swoons, carbuncular abscess, difficulty of breathing, palpitation or pain about the heart, chronic bronchitis, the case invariably turns fatal.

Treatment.

Somaroga may be checked by taking the following :—one ripe plantain, the juice, measuring 1 tolá, of the fruit of *Phyllanthus Emblica*, honey 4 *máshás*, sugar 4 *máshás* and milk one-fourth of a seer. Copious discharge may be checked by ripe plantains, the fruit of *Convolvulus paniculatus*, and *Asparagus racemosus*, in equal measures, mixed with milk. The juice or the pulv of the fruit of *Ficus glomerata* (of the larger variety) the pulv of the seeds of *Eugenia Jambolana*, the juice of the bulbous root-stock of plantain plants, the juice of the fruit of *Phyllanthus Emblica*, the roots of the date-tree, the juice of the roots of *Momordica monodelpha*, water in which new-born or raw guavas have been soaked, and the juice of the burnt fruit of *Cucumis acutangulus* are also useful. *Vrihat-bangeshwara-rasa*, *Tárakehswara-rasa*, *Sômanátha-rasa*, *Hemanátha-rasa*, *Vasantakúsúmákára*,

* *Sôma* means the moon, or water. All water is supposed to proceed from the moon and the watery ingredients of the body are supposed to appertain to the moon. The disease, which is characterised by a copious discarge of the watery ingredients of the body, is therefore called after the moon.

Vrihat-dhâtri-ghrita, and *Kadalyâdya-ghrita* are some of the medicines useful in diabetes.

Diet and Forbidden Practices.

During daytime, fine old rice, soup of *Phaseolus Mungo*, *Cicer lens*, and *Cicer arietinum*, meat-juice of goat, deer, and fowl, curries made of such vegetables as *Trichosanthes dioica*, *Ficus glomerata* (of both varieties), the pith of plantain plants, *Cucumis acutangulus*, plantain flowers, green plantain, leaves and cods of *Moringa pterygosperma* should be taken. The evening meals should consist of *chapatis* made of the flour, called *Atâ*, of wheat or barley, curries made of the vegetables named above, and skimmed milk. The fruit of *Phyllanthus Emblica*, and of *Eugenia Jambolana*, the bulbous roots of *Scripus Kysoor*, ripe plantains, the juice of *Citrus acida*, and old wines are beneficial. All kinds of drying operations, riding on horses or elephants, walking and physical exercises, produce very beneficial results. When the disease is in its intensity, the patient should, during day-time, take *chapatis* of wheat flour or barley instead of rice. He may, giving up *chapatis* also, confine himself to only those indicated above. Boiled water, should be used both for drinking and in baths. All rich food, and those that generates *kafa*, flesh of animals living in marshy regions, curds, milk in copious measure, sweets, *Cucurbita Pepo*, *Cucurbita lagenaria*, pot-herbs, sour articles, the soup of *Phaseolus radiatus*, chillies and other pungent things, water in copious measure, strong wines, sleep at day-time, night-keeping, excessive sleep, sexual indulgence, and idleness and inactivity, should be avoided as these are very baneful.

CHAPTER XLIII.

SHUKRA-TARALYA AND DHWAJABHANGA.

(SPERMATORRHŒA AND IMPOTENCE.)

Causes.

Sexual indulgence at an age when one has not arrived at maturity, loss of vital seed by onanism and other unnatural vices, excessive sexual indulgence and other causes of a similar nature produce thinness of the vital seed. The usual characteristic of the disease is loss of semen at amative thoughts or at the time the patient passes urine or stools, erotic dreams during sleep and consequent loss of semen, discharge at the very commencement of the sexual act. Loss of appetite, constipation or looseness of the bowels, vertigo, black marks round the eyes, weakness, loss of energy, love of solitude, are some of the other symptoms. When the disease is in its intensity, discharge of semen takes place even when there is no erection, the power of erection becomes gradually lost. Impotence, or loss of virility, may arise from other causes as well. Fear, grief, or mental peturbation from any other cause, sexual congress with a woman that is an object of abomination, the vitiation of the semen-bearing ducts through diseases, abstention from sexual congress when passion has been excited, and eating in excessive measure articles that are pungent, or sour, or saline, and similar other causes lead to impotence.

Treatment.

The principle of treatment is preservation of the semen from loss. All erotic practices should be stopped at once that the system may recoup. The juice of the budding flowers of *Bombax Malabaricum*, the pulv of *Hypoxis orchioides*, the juice, as also the pulv of *Convolvulus paniculatus*, the juice of the fruit of *Phyllanthus Emblica*, the seeds of *Mucuna pruriens*, the seeds of *Ruellia longifolia*, and liquorice, increase the quantity as

well as the density of the semen. Loss of semen at stools and during micturition as also impotence is cured by the following medicines when administered with any of the drugs named above as vehicles :—*Vrihadbangeswara*, *Somanáth-rasa*, *Shukramátrikavati*, *Kámachurámani-rasa*, *Chandroday-makaradhwaja*, *Purnachandra-rasa*, *Mahálakshmivilása*, *Manmathábhra-rasa*, and *Makaradhwaja-rasa*. The following *ghee* and oils and boluses are also very efficacious :—*Amrita-prása-ghrita*, *Vrihat-Aswagandhá-ghrita*, *Kámadeva-ghrita*, *Vánarivatika*, *Kámágnisandipana-modaka*, *Madana-modaka*, *Satávari-modaka*, *Ratiballabha-modaka*, *Sreegopala-taila*, and *Pallavasára-taila*. For preventing wet dreams, the following taken at bed-time are useful :—The pulv of *Kábábchini*, $\frac{1}{16}$ tolá, camphor 2 *rátis*, and opium half a *ráti*, compounded together and mixed with honey, or only the pulv of *Kábábchini*, of the weight of $\frac{1}{8}$ tolá, mixed with honey. For prolongation of coition the boluses spoken of above, as also *Nágavallyádi-churna*, *Arjakádi-batiká*, *Shukraballabha-rasa*, and *Káminividrávana-rasa*, are regarded as highly efficacious.

Diet and Forbidden Practices.

All kinds of nourishing food should be recommended. At daytime fine old rice, *Rohita* fish (*Cyprinus Denticulatus*), the meat of goats, sheep, sparrows, hens, pigeons, quails (*perdix chinnensis*) francoline partridges, such pulses as *Phascolus Mungo*, *Cicer lens*, and *Cicer arietinum*, eggs of geese, the testicles of goats, potatoes, *Trichosanthes dioica*, *Ficus glomerata* (of the smaller variety), the bulbous root-stock of *Colocasia Indica*, cabbages, turnips, carrots, and similar vegetables cooked with *ghee* (instead of oil), should be taken. The evening meals should consist of *puris* or *chapatis* of wheat flour, curries made of the vegetables named above, milk, and sweets within limits. For tiffin the patient may take such articles as are made of *ghee*, sugar, and the flour of wheat or gram. Such fruits as Cabul pomegranates, almonds, *Pistacia vera*, *Uvæ passæ*, grapes, dates, mango, jack, and *Carica papaya*, etc., are

beneficial. The patient should take all kinds of nutritive diet, without impairing his digestive power. Baths may be taken agreeably to what he can bear. Excessive salt, chillies and other pungent things, sour things in excessive measure, exposure to the heat of the sun or of the fire, night-keeping, excessive drinking, sexual indulgence, and labour should be avoided.

CHAPTER XLIV.

MEDO-ROGA.

(OBESITY.)

Cause and Symptoms.

Medo-roga or obesity is characterized by excessive development of the bodily fat. It is generally called corpulence. Want of physical exercise or sleep at daytime, and such foods as foster *kafa* are generally responsible for obesity. During sleep at daytime the food instead of being properly digested, becomes transmuted into a raw juice that is sweet in taste. From the oily element of this raw juice results an increase of the adepose tissues and bodily fat which characterizes obesity or *medo-roga*. In consequence of the extraordinary increase of adeps the juice-bearing and the blood-bearing ducts become obstructed. The result is that the other ingredients of the body derive no nourishment ; only the adeps increases beyond measure and leads to such obesity as to make the owner entirely incapable of every kind of exertion or locomotion. A remarkable form seen occasionally is acute obesity in which as much as seventy pounds in weight may be gained in six or eight months. Short breaths, thirst, swoons, excessive sleep, sudden obstruction in breathing, stupefaction of the body, excessive hunger, copious perspiration, a fœtid smell of the body, and loss of strength

and sexual capacity are some of the symptoms that accompany obesity. In some cases there is marked weakness of the heart.

After-consequences of the Excessive Increase of Adeps.

When the adeps increase excessively, all the 'Three faults' become excited and suddenly bring about such diseases as pimples and eruptions of the kind that appear in *Prameha*, as also fever, fistula in-ano, and other terrible ailments, and generally terminates the case fatally.

Treatment.

The principal treatment consists in the adoption of such measures as will dry the system and make the body lean. By drinking every morning honey mixed with water, relief may be had. The pulv of the 'Three' *myrobalans*, or of the 'Three Bitters', mixed with mustard oil and salt, if taken continuously for a long time, cures obesity. (1) *Embelia Ribes*, dry ginger, the ashes of green barley spikes, the ashes of pure iron, barley, and the fruit of *Phyllanthus Emblica* taken in equal proportions, mixed with honey, (2) the juice of *Premna serratifolia*, as also (3) *Silá-jatu** are useful medicines. *Amritádi-guggulu*, *Navaka-guggulu*, *Tryushanádya-lauha*, *Váravágni-lauha*, *Váravágni-rasa*, and *Triphaládhya-taila* and *Mahasugandhi-taila*, are some of the remedies recommended in obesity.

Diet and Forbidden Practices.

At day-time *Syámá* (*Panicum frumentaceum*) rice or if this is not obtainable, fine old rice, the soup of small fishes, and such vegetables as *Ficus glomerata* (of the smaller variety,) the green plantains, plantain flowers, the fruits of *Trichosanthes dioica*, and old fruit of *Cucurbita Pepo*, and the juice of *Citrus acida* of the varieties known as *Páti* and *Kágúji* can be used. For evening meals *chapátis* of course flour, or of barley and curries made

* The term is applied to certain bituminous substances said to exude from rock during the hot weather. It is said to be produced on the Vindhya and other mountains where iron abounds.

of the vegetables noted above should be prescribed. Among sweets the patient may take a little sugar-candy. Baths should not be taken, but if the patient feels uncomfortable boiled water should be used tepid hot. He should also drink boiled water. Physical exercises and labour, mental activity, walking, night-keeping and sexual indulgence are specially beneficial in obesity. The patient should abstain from wine, cocoanut, ripe plantain, and all food that is oily or that generates *Kafa*, as also milk, curds, *ghee*, butter, meat, fish, food cooked in *ghee*, soft or luxuriant beds and sleep at day time. He should drink as little water as possible and should not sit in the same place for a long time, nor keep himself idle. The absence of mental exercise is specially baneful in this disease.

CHAPTER XLV.

KARSHYA-ROGA.

(EMACIATION.)

Causes.

Karshya-roga or emaciation is characterized by rapid loss of flesh. Emaciation may be the result of certain waisting diseases and in such cases the primary disease should be cured. Some time, however, one may loose weight without any apparent reason. In such cases irregularity of diet or of habits, anxiety or great mental or bodily labour or inordinate sexual indulgence or onanism is found at the root. When this ailment sets in, the adeps, flesh, and all the other ingredients become attenuated, with the result that the patient gradually becomes weaker and weaker every day.

Treatment.

Physalis flexuosa forms one of the best medicines and should be taken, cooked with milk, *ghee*, or water, every day. Of the medicines recommended in spermatorrhœa and impotence *Aswagandhá-ghrita*, and *Amritaprása-ghrita* are particularly useful.

Chchágaládya-ghrita, *Aswangandharishta* and some of the medicines used in nervous diseases, sometimes give good results. Take the *Kalka* of *Physalis flexuosa* one seer, the decoction of the same six seers, and milk six seers. These should be cooked with oil of sesame seeds-four seers. This oil of *Aswagandha* may be rubbed on the body with advantage.

Diet.

The patient should take *ghee*, milk, meat, flesh, and all kinds of nourishing food. Sleep is essential and a nap during daytime is strongly recommended. All kinds of labour, exertion, anxieties and mental activities, should be given up and time should be passed cheerfully in agreeable company. Nourishing meat forms the best diet in this disease. The directions about regimen and forbidden practices laid down in the chapter on Impotence and Thinness of the Semen are recommended.

CHAPTER XLVI.

UDARA-ROGA.

(ABDOMINAL DROPSY.)

Causes.

Weakness of the digestive fire is the cause of almost all varieties of Abdominal Dropsy. Such food as produces indigestion and accumulation of water in the stomach provoke the 'Faults' which accumulate and obstruct the sweat-bearing and water-bearing ducts of the dody, and vitiate the upward and the downward breaths (*Prána* and *Apána*), and the digestive fire. The result is Abdominal Dropsy. When the spleen or the liver becomes excessively enlarged, or when the intestines suffer any injury, and water accumulates within them, Abdominal Dropsy is produced.

General Symptoms.

Flatulence of the stomach, incapacity for locomotion, weakness, total loss of appetite, swelling, langour, sluggish condition of the bowels, burning of the skin, and drowsiness are the general symptoms.

Varieties.

Abdominal Dropsy is of eight varieties according as it is produced by:—1. *Báyú*, 2. *Pitta*, 3. *Kafa*, 4. that born of all the 'Three 'Faults', 5. Spleen, 6. Liver, 7. Accumulated stool etc., 8. Accumulated water and 9. Intestinal wounds.

Symptoms excited by *Báyú*.

With excited *Báyú* swellings appear at the hands, the feet, the navel, and the abdomen. There is pain in the abdomen, the stomach, the waist, the back, and the joints. Dry cough, relaxation of the body, sense of heaviness in the lower part of the body, suppression of stools and urine, darkness or redness of the skin, of the eyes, and of the urine, sudden change in the abdominal swelling, appearance of fine dark veins above the abdomen which sounds like a drum and constant movement of abdominal *báyú* which produces pain.

Symptoms excited by *Pitta*.

With excited *Pitta* the symptoms are fever, swoons, pungent taste in the mouth, vertigo, diarrhœa, yellowness of the skin and the eyes, copious perspiration specially on the abdomen, a burning sensation of the body accompanied by heat, pain and extreme softness of the body. The greater part of the body becomes covered with veins of a green or yellow or coppery colour. The patient feels as if hot vapours are arising from the surface of the abdomen. This variety very soon develops into dropsy characterized only by accumulation of water.

Symptoms excited by *Kafa*.

With excited *Kafa* the symptoms are stupefacation of the body, loss of the sense of touch, swellings, heaviness of the limbs, sleep, nausea, disgust for food, asthma, cough, and paleness of the skin. The abdomen becomes enlarged, bright,

hard, cool, heavy and covered with white veins. There is hardly any peristaltic movement. The progress of the disease is very slow.

Symptoms excited by the 'Three Faults'.

If one eats food which is vitiated by the presence in it of nails, hair, urine, stools, or any kind of poison, or which is inconsistent with the requirements of the season, all the 'Faults' become excited resulting in dropsy. The symptoms are those, in a combined form, of the three separate varieties mentioned above. The patient becomes pale and emaciated, his throat becomes parched with thirst and he swoons repeatedly. This dropsy increases and becomes painful in the cold season or when the patient comes in contact with cold winds, or on days of rain and storm. This variety is also known as *Dûshyôdara* or Dropsy due to vitiated ingredients of the body.

Dropsy due to Liver and Spleen.

Continued use of such food as excites *Kafa* or becomes sour during digestion, vitiates *Kafa* and blood and produces enlargement of the Spleen or the Liver and consequent protuberation of the abdomen. There is langour, fever, loss of strength and appetite, paleness of complexion, and other supervening indications of excited *Kafa* and *Pitta*. With spleen alone the left side of the abdomen is enlarged more than the right, while the liver alone affects the right side. If the *Báyú* predominates in any of these diseases, then *Udávartta* and *Anáha*, accompanied by pain, succeed. If the *Pitta* predominates, the supervening symptoms are loss of consciousness, thirst, burning and fever. Predominance of *Kafa* is characterized by heaviness of the limbs, disgust for food, and hardness of the stomach.

Dropsy due to accumulated stools.

Too much use of slimy pot herbs or the presence of hair and gravels in the food causes obstruction of the intestines and produces dropsy which is known by the name of

Vaddhagudoaara. In this variety the part of the abdomen above the navel is seen to swell. Stools are passed with great difficulty and in small quantities.

Dropsy caused by Intestinal Wounds.

Thorny and hard substance if present in the food may injure the intestines. Over-feeding and even yawning, sometimes, injure the intestines. The watery juices, secreted from the wounds, collect together and enlarge the abdomen below the navel. Watery secretions also issue out of the anal canal. The patient feels excrutiating pains. He feels as if his abdomen is being pierced with a thousand needles or is being torn asunder. This dropsy is called *Parisrábyudara.*

Symptom of the variety produced by Accumulated Water.

If one suddenly drinks cold water after having taken enemata, emetics or purgatives, the water-bearing ducts of the body become vitiated. The same result follows if the water-bearing ducts are smeared by the oil taken. The consequence, in both cases, is the accumulation of water in these ducts and consequent enlargement of the abdomen. The stomach becomes bright and enlarged. It rises and sinks as the patient moves, and gives a peculiar sound when struck by the hand. There is pain about the navel. This variety of dropsy is called *Jalodara.*

Prognosis.

Abdominal Dropsy is difficult to cure, more so, the two varieties last mentioned. A surgical operation is needed in most cases. Whatever the variety, if the disease be old, or if the patient loses his strength, it becomes incurable. In any case if the patient's eyes become swollen, the penis becomes curved, the skin thin and filthy, and there is loss of strength, digestive power, blood, and flesh or if the patient's sides seem to him to be broken, and if in addition, disgust for food or diarrhœa appear, and if purgatives fail to cleanse the bowels death soon follow.

Treatment.

Generally all the 'Three Faults' are excited. Hence the treatment should aim at the alleviation of all the faults. Medicines for increasing the digestive power is very often needed. For purging, castor-oil should be administered with either warm milk or cow's urine. In those cases where *báyú* is predominant *sweda* should be applied after rubbing the body with medicated or old *ghee* and oils. After the bowels have moved the abdomen should be properly bandaged with a piece of cloth. Whey should be freely used. It should be taken with *Piper longum* and *Saindhava* salt. In case *pitta* predominates sugar and pepper should be substituted for *Piper longum* and *Saindhava* salt. With excited *kafa* wheyshould be used with *Ptychotis Ajowan*, *Saindhava* salt, cummin seeds and the 'Three bitters'; and if all the 'Three Faults', predominate it should be taken with the 'Three-Bitters', the ashes of green barley spikes, and *Saindhava* salt. It will relieve heaviness of the limbs and disgust for food. Enlargement of the spleen or of the liver, should be treated as already detailed in a previous chapter. In the variety due to accumulated stools, *sweda* should be first applied and then some strong purgatives should be given. Almost all varieties of dropsy may be relieved by (1) *Cedrus deodara*, *Moringa pterygosperma*, and *Achyranthes aspera*, reduced to paste and dissolved in cow's urine, or (2) by the paste of *Physalis flexuosa*, dissolved in urine of a calf. In allvarieties of the disease (3) one *chhatak* of urine of buffalo-calf if administered in the morning gives good result. (4) *Bœrhaavia diffusa*, *Cedrus deodara*, *Tinospora cordifolia*, *Cissampelos hernandifolia*, the roots of *Ægle marmelos*, *Tribulus lanuginosus*, *Solanum Indicum*, *Solanum Xanthocarpum*, turmeric, *Berberis Asiatica*, *Piper longum*, the roots of *Plumbago Zeylanica*, and *Justicia Adhatoda*, taken in equal measures, reduced to pulv and dissolved in calf's urine is also efficacious. Abdominal dropsy caused by accumulated water, swellings, elephantiasis, goitre and rheumatism may also be relieved by drinking the decoction of the

'Ten-Roots', *Cedrus deodara*, dry ginger, *Tinospora Cordifolia*, *Physalis flexuosa*, and *Chebulic myrobalans*. The infusion of *Physalis flexuosa*, the bark of *Melia Azadirachta*, the leaves of *Trichosanthes dioica*, dry ginger, *Picorrhiza kurroa*, *Trinospora Cordifolia*, *Cedrus deodara*, and *Chebulic myrobalans* relieves abdominal dropsy, swellings on the body, cough, *sula*, asthma, and jaundice. The following medicines are recommended and should be applied with discretion, according to the particular 'Fault' that is excited ; co-decoc. *Physalis flexuosa*, *Kusthadi* (*Aplotaxis auriculata*) *Churna*, *Sámudrádya Churna*, *Trailokyasundara-rasa*, *Ichcchábhedi-rasa*, *Nárácha-rasa*, *Pippaládya-lauha*, *Chitraka-ghrita*, *Mahábindu-ghrita*. If the patient be weak strong purgative should not be administered.

Diet and Forbidden Practices.

The food should be light and capable of increasing the strength of the digestive fire When the disease is in its intensity *manda* of *Colocasia Indica*, or milk, agreeably to what the patient can bear or milk and sago, and such other light food should be given. When the disease is not in its intensity, old rice of the finer varieties, soup of *Phaseolus Mungo*, and curries made of such vegetables as *Trichosanthes dioica*, brinjals, *Ficus glomerata* (of the smaller variety,) *Arum Campanulatum*, *Colocasia Indica*, the cods of *Moringa pterygosperma*, *Momordica mixta*, small radishes, *Physalis flexuosa* (of the white variety), ginger etc., can be used. The curries should be cooked with a little *Saindhava* salt. The evening meals should consist of milk and sago. If the patient has appetite, thin *chapátis* of wheat flour may be taken. Boiled water, made cool, should be used for drinking. All heavy foods such as cakes, sesame, salt, dolichos (*simbi*), baths, sleep at day-time, and labour, should be avoided. These are especially baneful.

CHAPTER XLVII.

SHOTHA ROGA.

(ŒDEMA.)

Causes.

Foods containing alkaline ashes, or which are sour, or of keen virtues, or hot or heavy, may produce œdema in the debilitated. Emaciation or weakness which generally follows fasts, irregularity of diet, abuse of emetics and purgatives, fever, diarrhœa, *grahani*, jaundice, piles, hemorrhage, enlargement of the spleen or the liver, may lead to œdema or inflammatory swellings. Curds, unripe articles, pot-herbs, or food consisting of such inharmonious ingredients as milk and fish, and eating earth or burnt clay lead to œdema. If, again, one does not take emetics or purgatives when one requires them, or if emetics or purgatives be not administered in sufficient and proper measure, this disease manifests itself. Women, after abortion or permature delivery, are generally attacked by it. Wounds also, inflicted on vital parts, may also produce it. The excited *Báyú*, forcing the vitiated blood, the *Pitta*, and the *Kafa*, into the outer ducts of the body, and itself becoming obstructed by them, causes the skin and the body to swell. Before œdema is fully developed, the incubatory symptoms are a sensation of burning, pain accompanied by the sensation, as if the arteries and nerves are being extended or stretched out, and heaviness of the limbs. The general symptoms are swelling of particular parts, heaviness of the swollen parts, and disappearance or reappearance of the swelling without apparent cause. Besides, the part swollen is hot to the touch. Distension of the nerves, paleness of the complexion, and horripilation also manifest themselves. The disease is regarded as of seven varieties according as it is produced by :—1. *Báyú*, 2. *Pitta*, 3. *Kafa*, 4. *Báyú* and *Pitta*, 5. *Báyú* and *Kafa*, 6. *Pitta* and *Kafa*, and 7. all the 'Three Faults.'

With excited *Báyû*, the swelling is never persistent, but may disappear or reappear again without any apparent cause. The disappearance of the swelling would not therefore justify the supposition of a cure. The upper cuticle of the skin over the swollen part, becomes thin, rough, red or dark in colour, devoid of sensation, and characterized by tingling pain. The swelling yields or sinks when pressed but does not leave an impression. It increases at day-time and decreases during the night.

Symptoms excited by *Báyû*.

Swelling due to excited *pitta* is soft, dark or white or red. It is characterized by a peculiar odour, has great heat and produces a burning sensation and excessive pain. Suppuration sometimes follows. The other symptoms are vertigo, fever, perspiration, thirst, and a sense of inebriation. The eyes assume a red colour.

Symptoms excited by *Pitta*.

Swellings excited by *kafa* are pale, heavy, immobile, and leaves an impression when pressed. The symptoms are disgust for food, discharge of watery secretions from the mouth, sleep, vomiting and loss of appetite. It increases at night and decreases during the day. The growth is slow and cure is slow also.

Symptoms excited by *Kafa*

When the symptoms of two 'Faults' present themselves conjointly, the swelling is regarded as born of those two 'Faults.' Similarly when the symptoms of all the 'Faults' appear, the swelling is said to be due to all the 'Three Faults.'

Symptoms of other Varieties.

If the fault capable of producing swellings be stationed in the thorax, the swellings appear in the upper part of the body; if in the *Pakkáshaya* swellings appear in the middle part of the body; if in the lower abdomen the

Different Seats of the Disease.

swellings appear on the soles of the feet ; and if in the whole body, they appear all over the body.

Prognosis.

When œdema appears on the middle portions of the body or all over the body, it becomes difficult of cure. In those cases of œdema which appear on the right or the left side, or which appear on the upper or lower half of the body, or which spreads upwards by degrees, from the lower part of the body, there is little chance of recovery. If, however, œdema appears, as a supervening symptom of jaundice and other diseases, or on the feet, and spreads upwards, fatal results do not follow. In women the œdema that appears at first in their face and then gradually descends downwards to the feet, generally proves fatal. Œdema appearing in the rectum, in both sexes, terminates in death. So also œdema appearing in the abdomen, the stomach, the region of the throat and the neck, and in other vital parts, becomes incurable. That œdema which is big and rough, as also that in which the supervening symptoms are asthma, thirst, vomiting, weakness, fever, and disgust for food, does not admit of cure. The disease, when it affects an old man or a woman, a child or one that is exceedingly weak, generally proves incurable.

Treatment.

When œdema appears as a supervening symptoms of any particular disease, medicines capable of curing it should be administered along with those that are used for curing the principal disease. The bowels and the urine must be kept free. With excited *báyú*, if the bowels be constipated, milk with castor oil should be given. The decoction of the 'Ten-Roots' is specially beneficial. In case the *pitta* is excited pulv of the roots of *Convolvulus Turpethum* ½ tolá should be administered with cow's urine. The decoction of the roots of *Convolvulus Turpethum*, *Tinospora cordifolia*, and the three *myrobalans* is also good. When *kafa* is excited the decoction of *Physalis flexuosa*, dry ginger, the roots of *Convolvulus Turpethum*, *Tinospora*

cordifolia, *Chebulic myrobalans*, and *Cedrus deodara*, should be given with a little of cow's urine and ½ tolá of *Balsamodendron Mukul*. Pepper reduced to pulv, with the juice of the leaves of *Ægle marmelos* or *Melia Azadirachta* or *Physalis flexuosa*, proves specially beneficial in all varieties of the disease. Œdema is relieved by rubbing it with the juice of the leaves of *Euphorbia nerifolia*. *Pathyádikwátha*, *Punarnaváshtaka*, *Sinhásyádi-páchana*, *Mánamanda*, *Sothári-churna*, *Sothári-mandura*, *Kánsaharitaki*, *Katúkádya-lauha*, *Trikatwadi-lauha*, *Shothakálánala rasa*, *Panchámrita-rasa*, and *Dugdhavati*. The medicines, mentioned in the chapter on the disease of the *Grahani*, such as *Swarnaparpati* may be used with discretion. In œdema due to jaundice, *Takramandura* and *Súdhánidhi*, are highly beneficial. If *Dúgdhavati* or *Swaranaparpati* be prescribed salt or water should not be allowed and milk should be used for water. If there be no fever with œdema, *Chitrakádya-ghrita*, should be given and the swollen parts rubbed with such oils as *Punarnavádi-taila*, and *Múlakádi-taila*.

Diet.

The diet prescribed in the preceeding chapter should be followed. Those kinds of food and practices which are forbidden in dropsy should be abstained from.

CHAPTER XLVIII.

KOSHAVRIDDHI ROGA.

(ENLARGEMENT OF THE SCROTUM.)

Causes.

The excited *báyú* passes from the groins to the scrotum, and then vitiating the other 'Faults' and ingredients of the body, enlarges the scrotum and causes the testicles to swell. Such swelling is generally accompanied by pain. This disease is known by the name of *Vriddhi-roga* or enlargement of the scrotum.

Varieties.

It is of seven varieties, according as it is produced by (1) *Báyú*, (2) *Pitta*, (3) *Kafa*, (4) *Rakta* (Blood), (5) *Meda* (adeps), (6) *Mutra* (urine) and, (7) *Antra* (intestines).

Symptoms of the Different Varieties.

With excited *báyú* the scrotum is enlarged and looks like a leathern bag puffed with wind. It is dry and the slightest cause brings about pain. If *pitta* is the exciting cause the scrotum becomes red like the ripe fruit af *Ficus glomerata* of the larger variety. It is accompanied by heat and a burning sensation. If neglected the inflammation may suppurate. When *kafa* is excited the scrotum is cold to the touch, heavy, glossy, hard and accompanied by pains and an itching sensation. When the enlargement, is due to blood the scrotum becomes dark, covered with abscesses and sores, and presents some of the characteristics which are produced by excited *pitta*. On the other hand when the adeps* are affected, it has the appearance of a ripe palmyra fruit, is soft to the touch and has all the symptoms occasioned by excited *kafa*. Repeated

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* '*Medaja-vriddhi*' is called Elephantiasis of the Scrotum.

suppression of the urgings of urine,* produces an enlargement of the scrotum. The scrotum is soft but very painful. Besides, when one walks, it sinks and rises like a leather bag full of water. The scrotum hangs down if the patient moves about. Such foods as excite the *báyú*, plunging in cold water, suppressing the urgings of both stools and urine, straining at stools and urine, carrying heavy loads, walking long distances on foot, disposing the limbs in improper attitudes, and such acts as put a severe strain on the system, excite the *báyú*, produce contraction of a portion of the intestines and force it down into the scrotal bag and can be felt like a knotty swelling. Straining of the intestinal muscles makes its movement perceptible. This swelling which entirely disappears when the patient lies down is called *Antravriddhi* or Hernia. If the scrotum be pressed, the intestines move upwards, producing a kind of rumbling noise. The intestine which finds its way into the scrotal bag may sometime go back without any mechanical help, but it is a good practice to apply pressure by means of a coin and a bandage for if the intestines fail to return inflammation may set in producing *údábartta* or *ánáha*. *Antravriddhi* can only be cured if detected very early and if it occurs in children. In severe or advanced cases surgeon's help is necessary.

Symptoms &c., of *Vátasira.*

Enlargement of the scrotum may also take place on the tenth or the eleventh lunar day, or with the full and the new moon and is generally accompanied by fever, shivering and pain which may extend to the joints and even to the whole body. This enlargement generally disappears two or three days after but may sometimes persist. If one of the testicles is swoollen the disease is called *Eka-shira* (mono-cordiac); if both are affected, it is called *Váta-shira*, (Bi-cordiac). The treatment should begin

***Mútraja-vriddhi*, or Enlargement of the Scrotum due to the presence of water is known by the name of Hydrocel

at the outset otherwise, it becomes difficult of cure, or even incurabe. In all cases purgatives constitute the best medicine. Castor-oil mixed with milk, if *báyú* is excited or with the decoction of the 'Ten-Roots' in case the *pitta* or the blood is vitiated should be given. When the *kafa* and the adeps are at fault the 'Three-Bitters' and the decoction of the three *Myrobalans* should be administered, mixed with ashes of green barley spikes $\frac{1}{8}$ tolá and *Saindhava* salt, and this also acts as a purgative. In the variety, which is said to be due to urine the accumulated water should be tapped out with a suitable instrument. In case of *antravriddhi* (Hernia), relief may be obtained if treatment be commenced at the earliest opportunity, for, if neglected it becomes pratically incurable. The patient should be given castor-oil which, mixed with milk, should be boiled either with the roots of *Sida Cordifolia,* or with *Vanda Roxburghii,* liquorice, *Tinospora cordifolia,* the roots of *Ricinus communis, Sida cordifolia* and *Tribulus lanuginosus.* After pushing the intestines back into the intestines it should be kept in position by means of a coin and a bandage. For this purpose the European school has devised a simple instrument called the truss which is easy to adjust. All enlargements are prompty relieved by plasters made of *Accorus calamus* and mustard-seeds, or of the bark of *Moringa pterygosperma* and mustard-seeds, or of ginger and the seeds of *Echites scholaris,* or of the bark of *Calatoropis* (white) pounded with *Kánji.* Enlargement of the scrotum may be promptly relieved by wrapping the scrotum with the leaves of *Sesbania aculeata,* heated on a frying pan. The following medicines are generally used :— *Bhaktottariya, Vriddhivádhika-vati, Vátári, Shatapúshpádya-ghrita, Gandharvahasta-taila,* and those used in Elephantiasis, such as *Krishnádi-modaka, Nityánada-rasa* etc., For rubbing the scrotum, *Saindhavádya-taila,* and those oils and *Ghee* which are useful in inflammatory or other swellings, such as *Púnarnavá-taila, Sushkamulakádi-taila,* etc. are prescribed.

Diet and Forbidden Practices.

Old rice of the finer varieties, such pulses as *Phaseolus Mungo, Cicer lens, Cicer arietinum, Cajanus Indicus*, and such vegetables as the fruit of *Trichosanthes dioica*, brinjals, potatoes, plantain-flowers, carrots, the fruit of *Ficus glomereta* (of the smaller variety), *Momordica charantia*, the bulbous root of *Colocasia Indica*, the cods of *Moringa pterygosperma*, ginger, the leaves of *Pæderia fœdita*, garlics etc., should be the diet during day-time. The patient may, at intervals, take a little of goat's meat and small fishes. All bitter things that keep the bowels easy are beneficial. The evening meals should consist of *Puris, Chapaties*, curries of the vegetables mentioned above, and a little goat's milk. For drink boiled water made cool should be used. For baths, also, boiled water should be used. In enlargements of the scrotum, the patient should tie up the scrotum strongly by using what is called a *langote**. New rice, every kind of heavy food, curds, the stalks and leaves of *Basella rubra*, such pulses as *Phaseolus radiatus*, ripe plantains, and too much sweets should be abstained from. Drinking cold water, journeys on foot, sleep during day-time, suppressing the urgings of stools and urine, baths, eating before the food last taken has been digested, and rubbing the body with oil, produce baneful consequences.

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* A *Langote* consists of a triangular piece of cloth to one end of which is attached a long strip of cloth about 5 to 6 inches wide and 3 to 4 feet long sufficient to cover the genitals. The other ends have two strings which are used to tie round the waist. The wider cloth is used to bandage the scrotum. All the angular ends being tied together in a knot below the navel.

CHAPTER XLIX.

GALAGANDA-ROGA.

(BRONCHOCELE AND ENLARGEMENT OF THYROID GLANDS.*)

Causes and Symptoms of Bronchocele.

The *báyú*, the *kafa*, and the *meda* being excited and vitiated, produce an enlargement of some glands (thyroid) situated about the throat. This is known by the name of *Galaganda*, or Bronchocele. It is regarded as of three varieties : according as it is due to 1. *Báyú*, 2. *Kafa*, and 3. *Meda* like elephantiasis, Bronchocele is also common in certain districts and is due to the presence of certain salts in the waters of those localities. In Bronchocele due to *Báyú* there is piercing pain, as if the patient is being constantly pricked with a hundred needles. The swelling is marked with dark lines ; its surface is rough and red. The progress of this kind of Bronchocele is very slow, and it takes a long time to grow. The patient loses the sensation of taste and often there is a sense of dryness in the mouth due to decreased salivation. This variety of Bronchocele seldom or very rarely terminates in suppuration, Bronchoceles which are due to *kafa* are considerably large and bulky, the colour is generally white. It is cold to the touch and there is often a tickling sensation ; pain is usually absent. There is sweetish taste in the mouth ; and often there is accumulation of mucous secretion. The varieties which are of Adipose origin are characterized by its nodular shape with a glossy surface, pale colour, fœtid smell, tickling sensation, and presence of little pain which is absent

* The Thyroid glands are situated in the neck one on each side of the wind-pipe. These play an important function in relation to the nutrition of the body and intelligence of the individual.

in other varieties. There is no definite fixity as to its size, which varies directly with the size of the body. The patient's face appears greasy and there is often a rumbling noise in the throat. Bronchocele in which there is considerable dyspnœa together with emaciation of the body, disgust for food, loss of appetite and if of more than one year's standing is generally uncurable.

Causes and Symptoms of Enlargement of Lymphatic Glands.

When the vitiated adeps and *kafa* cause enlargements of the glands on the shoulders, or along that duct of the neck which is called *Manyá*, or around the neck and the throat, or in the armpits, the disease is called *Ganda-málá*. The word means a string or series of enlarged glands. The shape of these glands is like that of jujubes or the fruit of *Phylanthus Emblica*. The enlarged glands suppurate slightly after a long time. If among the glands may thus enlarged some suppurate and some become absorbed or disappear, with the result that some new ones become enlarged, the disease is then known by the name of *Apachi*. If *Apachi* be accompanied by inflammation of the schneiderian membrane, pains in the sides, cough or bronchitis, fever and vomiting, it becomes incurable. If unaccompanied by such or other morbid affections, it can be cured.

Cystic Tumours.

When swellings of a knotty character appear on any part of the body, these are called *Granthi*. Fleshy swellings large and round, if fixed or immobile, and accompanied by slight pain, are called *Arbbúda*.*

Treatment of Bronchocele.

In *Granthi* the treatment should be principally the amelioration of the *kafa*. A plaster consisting of the roots of *Butea superba*, grinded into a paste with water in which *A'tapa* rice has been washed or one made of mustard seeds

* *Granthi* corresponds with what is called *cystic tumours* in European medicine, while *Arbbúda* is known by the name of tumours.

of the white variety, the seeds of *Moringa pterygosperma*, linseeds, barley, and the seeds of the garden radish, pounded together with whey, should be applied on the enlarged glands. By snuffing *Vit* and *Saindhava* salt pounded together with the juice of bitter gourds much benefit may be expected. The patient should use *Nityánanda-rasa* and *Amritádya-taila*, and *Tumbi-taila.*

Treatment of enlarged Lymphatic Glands.

The plasters recommended in Bronchocele may be used in treating *Granthi* also. Decoction of the barks of *Bauhinia acuminata*, with a small measure of pulv ginger, or the decoction of the roots of *Capparis trifoliata*, with a little honey even in cases that are old, may be given with advantage. Considerable benefit is derived from the application of the following plaster, *viz.*, the roots of *Cucumis Colocynthis*, or those of *Clitorea Ternatea* (white), pounded with cow's urine. The following medicines also are beneficial *viz.*—*Kánchandra-guggulu*, for internal administration, *Cchucchundari-taila* and *Sinduràdi-taila* for external application, and *Nirgûnda-taila*, and *Vilwádi-taila* for use as errhines.

Treatment of *Apachi.*

When the enlargement of lymphatic glands develops into *Apachi*, much benefit is derived from the application of plaster consisting of (1) the bark of *Moringa pterygosperma* and that of *Cedrus deodara*, pounded together with *kanji* and heated on a fire; (2) mustard seeds of the white variety, leaves of *Melia Azadirachta*, and the fruit of *Semecarpus Anacardium*, burnt in a fire and pounded together with goat's urine. Relief may be obtained by rubbing *Gunjádya-taila*, as also *Chandanádya-taila.*

Treatment of *Granthi.*

In *Granthi* (cystic tumours) the pulv of *Chebulic myrobalans*, with the juice of the sugar-cane. Plasters consisting of the flowers of *Bassia latifolia*, the bark of *Eugenia jambolana*, that of *Pentaptera Arjuna*, and that of *Calamus rotang*, pounded together, do much good. By applying plasters

made of the roots of *Croton polyandrum*, those of *Plumbago Zeylanica*, the exudation of *Emphorbia neriifolia*, that of *Calatropis gigantea*, treacle, the seeds of *Semecarpus Anacadium*, and sulphate of iron, suppuration may be brought about. The *Granthi* will then burst, and after the discharge of pus and other fœtid matter, become cured. Relief may be had in both *Granthi* and *Arbbúda* by applying plasters made of carbonate of soda, the ashes of burnt radishes, and the pulv of conch shells. In *Arbbûda*, blood-letting is needed. Rub these tumours first with the leaves of *Ficus glomerata* (of the smaller variety), or any rough substance, and then apply plasters made of the gum of *Shorea robusta*, *Aglaia Roxburghiana*, red sandal wood, *Symplocos recemosus*, the extract of *Berberis Asiatica* and liquorice, all pounded together and mixed with honey. Relief may also be had by first smearing the tumours with the gum of the banian, *Aplotaxis auriculata*, and *Panga* salt, and then bandage with banian leaves. Tumours may be reduced by applying plasters made of the seeds of *Moringa pterygosperma*, the seeds of the garden radish, mustard seeds, leaves of *Ocimum sanctum*, barley, and the roots of *Nerium odorum* pounded together with whey. If these medicaments fail to cure *Granthi* and *Arbbûda*, surgical operation must be restored to.

Diet and Forbidden Practices.

In all those diseases the same observations in respect of diet and forbidden practices apply which have been laid down for enlargement of the scrotum, etc. Hence it is not necessary to repeat them here.

CHAPTER L.

SLIPADA.

(ELEPHANTIASIS.)

Names and Symptoms.

Elephantiasis called in sanskrit *Slipada*, is commonly known by the name of *Goda* in Bengal. At first pain is felt in the groins ; then swelling appears in the lower part of the legs. At the outset, fever may be evident. Although *Slipada* arises mainly from provocation of the *kafa*, yet the different symptoms characteristic of *báyú* and *pitta* may also be noticed. If *báyú* predominates, the swelling assumes a dark colour; is dry; cracks also may be noticed on it ; it is also accompanied by severe pain. Fever breaks out often and the pains increase or decrease without any apparent cause. If *pitta* be predominant, the swelling becomes soft, assumes a yellow colour. There is burning and fever. If *kafa* predominates, the swelling is hard, glossy, white or pale and appears heavy.

Prognosis.

Elephantiasis which grows very rapidly or has a knotty appearance and is more than one year old is incurable. When there is a tickling or itching sensation accompanied by discharges of fœtid matter, or in which all the morbid indications of the excited 'Faults' supervene the prognosis is also bad.

Treatment.

Elephantiasis and goitre are common in certain countries and are due to certain salts present in the water of these places. Treatment consists in the alleviation of *kafa*, and should begin early, otherwise it becomes incurable. Fasts, purgatives, *sweda*, plasters, are useful. An efficacious plaster consists of *Datura fastuosa*, *Ricinus Communis*, *Vitex Nigunda*, *Bœrhaavia diffusa* (white), *Moringa pterygosperma*, and mustard seeds, pounded together. The roots of *Plumbago Zeylanica*, *Cedrus*

deodara, and mustard seeds (white) or the bark of the roots of *Moringa pterygosperma* pounded together with cow's urine and heated on a fire also forms a good plaster. Relief may also be had from a plaster made of the roots of *Calatropis gigantea* (white) made into a paste with *kánji*. A plaster made of the seeds of white mustard, *Moringa pterygosperma*, *Cortalaria juncea*, linseed, barley, and the seeds of the garden radish, made into a paste with juice of the leaves of *Euphorbia neriifolia* gives good results. When *pitta* is excited the plasters should consist of *Rubia cordifolia*, liquorice, *Vanda Roxburghii*, *Solanum nigrum*, and *Bœrhaavia*, *diffusa*, pounded together with *kánji*. The plaster known by the name of *Madanádi* is also very beneficial. The roots of *Sida cordifolia*, pounded into a paste with the juice of the palmyra tree, relieves all varieties of Elephantiasis. Much benefit is derived by administering *ghee* mixed with the roots, reduced to a paste, of the parasites growing on *Flacourtia sopida*. Local application of the roots of these parasitic plants are also useful. *Chebulic myrobalans* fried in castor oil reduced to pulv and mixed with cow's urine, may also be administered with advantage.

Scriptural Medicines.

Kanádi-churna, *Pippalyádi-churna*, *Krishnádi-modaka*, *Nityánanda-rasa*, *Slipadagajakesari*, *Saureswara-ghrita*, and *Virangádi-Taila* are the medicines generally used to reduce Elephantiasis.

Diet and Forbidden Practices.

The diets and practices resorted to in cases of enlargement of the scrotum are beneficial and should be observed.

CHAPTER LI.

VIDRADHI AND VRANA.

(ABSCESS AND ULCER.)

Causes and Varieties of the Disease.

A local inflammation which has a bright shining appearance and is accompanied by burning and pain and which in the end suppurates is called a *Vidradhi* or abscess. An abscess may be external when the inflammation is on the surface of the body, or it may be internal when the abscess is deep-seated and may open out into one of the great cavities of the body. When the excited 'Faults' stationed in the bones, vitiate the skin, the blood, the flesh, and the adeps, the result is the appearance of *Vidradhi* or Abscess. Internal Abscesses, appear only in such parts as the rectum, the region of the bladder, the region of the navel, the abdomen, the groins, the sides, the spleen, the liver, the cardiac region, and *kloma* (or that part of the thorax which when dry causes thirst). When an abscess is formed in the rectum, the bowels are more or less affected, if in the bladder, difficulty of micturition, or scantiness of the urine manifests itself. An abscess about the navel produces hiccough, pain and a rumbling noise in the abdomen, while if situated in the abdomen, the general symptoms of excited *báyú* become predominant. When formed in the groins, severe pain is felt in the throat and the back. When formed in the sides, these become contracted. When formed in the spleen, dyspnœa sets in ; when formed in the cardiac region, pain is felt in every part of the body and there is cough. When formed in the liver, asthmatic breath and hiccough, and when formed in the *kloma*, excessive thirst appear. In all cases pain is much in evidence.

Prognosis.

When internal abscesses are formed in those regions of the body, which are above the navel, such as the spleen, the liver, the sides, the abdomen, the cardiac region, and the *kloma*, these suppurate and the fœtid matter escapes through the mouth. While, if the abscess is formed in regions below the navel, such as the bladder, the rectum, and the groins, then the pus and other fœtid matter escapes through the rectum. The former cases are invariably fatal, while the latter are more hopeful. If flatulence, suppression of urine, vomiting, hiccough, thirst, severe pain, asthma, and similar other supervening symptoms appear, the case invariably proves fatal.

Ulcer.

An open sore which follows when an inflammatory swelling suppurates is called *Vrana*. Before suppuration sets in, the symptoms of the swelling are mild heat, hardness, mild pain, and uniformity of complexion with the body. During the process of suppuration considerable stinging pain is complained of, the part being very tender. Heat and burning sensation also increase and it becomes puffed up like a leathern bag filled with air. The patient becomes restless. Fever, thirst, and disgust for food supervene. After suppuration, the pain decreases, the swelling abates, the colour becomes red, the covering skin contracts, and cracks appear. If pressed, the swelling sinks showing that pus is formed within. Pricking pain and constant itching are also felt. After the swelling bursts, or is opened and pus is let out, a continuous fœtid discharge, not copious, takes place; throbbing pains continue, while the patient sometimes feels that he is being pierced with needles. Sores are then developed. Sometimes, at this stage, thirst, swoons and fever supervene.

Symptoms of *Vrana* that is about to be cured.

Such *Vrana* as becomes soft, smooth, glossy, free from discharges, and is not very prominent but only slightly painful, is easily cured. When granules appear on the sore and the *Vrana* assumes a red colour, it will soon heal up. If the

sore emits fœtid smell, and discharges of pus and blood become copious, and when it sinks down into a level lower than the surface of the body or lingers for a long time, it should be regarded as unhealthy or malignant.

Incurable and Fatal *Vrana.*

Vrana from which fat and marrow are discharged, or which appear in a vital parts of the body, or which are accompanied by excessive pain, or which burn internally but are cold externally, or which cause loss of strength and flesh and produce asthma, cough, disgust for food, &c., can seldom be cured. Those that emit the odour of wine, or of *Aquilaria Agallocha*, or of *ghee*, or of sandal wood, or of the flower of *Michelia Champaca*, are also fatal. *Vranas* due to accidents such as wounds or fire, are called *Sadhya-vrana* or curable; and *a-sadhya* or incurable if the discharge is fœtid and copious and if the deeper tissues of the body are affected.

Sinus of *Nári-Vrana.*

If after suppuration of a *Vrana*, the pus and other fœtid matter are not properly discharged, mortification of the surrounding tissues gradually sets in and a *náli* or sinus is produced, which goes towards the deeper tissues.

Treatment.

When a *Vrana* begins to form every endevour should be made to suppress it. For this purpose blood-letting, mild purgatives, *sweda* and plasters are useful, (1) Barley, wheat, and *Phaseolus Mungo*, boiled and reduced to a paste, (2) the roots, reduced to paste, of *Moringa pterygosperma*, are very useful as plasters. In internal abscesses before suppuration has taken place, the juice of the roots of *Moringa pterygosperma*, mixed with honey, or the decoction of the roots of *Bœrhaavia diffusa*, (white) or of the roots of *Capparis trifoliata*, or water in which *A'tapa* rice has been washed, mixed with honey and the paste of the roots of *Cissampelos hernandifolia* may be administered with advantage. Plasters made of the roots of *Datura fastuosa*, and *Saindhava* salt, pounded

together and heated on a fire, or of the barks of the banian, *Ficus glomerata, Ficus religiosa, Ficus infectoria,* and *Calamus rotang,* taken in equal quantities, reduced to paste and mixed with a little honey, are useful in helping the absorption of the swelling. *Varunádya-ghrita* also affords much relief in such abscesses.

Means of Bringing about Suppuration.

If the medicines and plasters mentioned above fail to bring about the absorption of the abscess, poultices made of the seeds of *Crotalaria juncea,* or of radishes, or of *Moringa pterygosperma,* or sesame, or mustard-seeds, or linseeds, or barley, spikes or wheat should be applied so as to bring the matters to head. When suppuration takes place, surgical operation may be needed if the *vrana* does not burst itself. If surgical operation be objected to, plasters should be applied of *Galedupa Indica. Semecarpus Anacardium,* the roots of *Croton polyandrum,* the roots of *Plumbago Zeylanica,* and the roots of *Nerium odorum,* pounded together with dung of the pigeon or of the crow or of the vulture may be tried and will possibly avert the surgeon's knife. These cause the abscess or the *Vrana-swelling* to burst and let out the pus and other fœtid matter. Plasters made of the bark and roots of *Cordia Myxa* and *Bombax Malabaricum,* or of barley, or wheat, or *Phaseolus radiatus,* will collect the pus and drive it towards the opening. Decoction of the leaves of *Trichosanthes dioica,* or of *Melia Azadirachta,* or of the bark of the banian, should be strained through a clean piece of linen and used as a lotion for washing the sores. After washing any of the following shuold be applied, *viz., Karanjádya-ghrita, Jiraka-ghrita, Játádya-ghrita, Játádya-taila, Viparitamalla-taila,* and *Vranarákshasa-taila.* In case of malignant *Vrana,* plasters made of the leaves of *Melia Azadirachta,* sesame seeds, the roots of *Croton polyandrum,* and those of *Convolvulus Turpetum,* taken in equal measures, pounded together, and mixed with a little *Saindhava* salt and honey may be applied with advantage. Relief may also be had from

plasters consisting of only *Asclepias pseudosara*, or of *Physalis flexuosa*, *Picrorrhiza kurroa*, *Symplocos racemosa*, *Myrica sapida*, liquorice, *Mimosa pudica* and *Griselea tomentosa*. Application of the exudation of *Echites scholaris*, is also useful.

Treatment of *Sadya-Vrana* or Wounds.

Sadya-vrana if properly treated does not develop into sore. The wound should be cleansed at the earliest opportunity with clean water and then with decoction of *Trichosanthes dioica* and should be tied up with a piece of cloth soaked with clean water. In case of bleeding the bandage should be sufficiently tight. The juice of the leaves of *Achyranthes aspera*, or those of *Eupatorrium Ayapana*, or those of *Celsia Coromandeliana* (Koksima), or those of *Croton polyandrum*, or the juice of *Panicum Dactylon*, also stops bleeding. Granulation sets in if a sore be bandaged, after filling the cavity with *ghee* washed a hundred times and mixed with camphor and the *vrana* is soon cured. If these fail the plasters and oils mentioned above should be applied. The ashes of barley spikes, mixed with the oil of sesame, or sesame seeds reduced to paste with milk and the cheese of buffalo's milk, applied to burns as soon as they occur, relieve the pain caused by them. Laving the part with honey and then plastering it with the pulv of barley, relieves pain caused by burns.

Treatment of Sinus.

For sinus, the exudation of *Echites dichotoma* (*Hâparmâli*) is a good remedy. Plaster made of catechu pounded with the exudation of *Ricinus communis* (white) is useful. Beneficial results may also be derived from the insertion of sticks made of the fruits of *Zizyphus œnoplia* and *Randia dumetorum* the husk of betel-nuts, and *Saindhava* salt, taken in equal measures and pounded together with the exudation of *Euphorbia neriifolia* and *Calatropis gigantea*. Threads of cotton soaked with oil in which has been boiled a small quantity of the ashes of sheep's wool and a few seeds of bitter gourds, if inserted into produces good results. *Sarjjikâdya-taila*, *Nirgundi-taila*,

Hansapáda-taila, are also useful for this purpose. For internal administration *Saptánga guggulu* and preparations of *Sarsa Indica* such as *Amritavalli-kashaya* should be prescribed.

Diet and Forbidden Practices.

Fine old rice, such pulses as *Phaseolus Mungo, Cicer lens,* and curries made of such vegetables as the fruit of *Trichosanthes dioica,* brinjals, *Ficus glomerata* (smaller variety), the green plantains, plantain flowers, the cods of *Moringa Pterygosperma,* the bulbous root-stocks of *Colocasia Indica* etc., should be taken at day time. Curries should be cooked with *ghee* and not with oil. If the patient's strength and weight diminish, then meat-juice of goat's flesh and other flesh that is easily digestible, should be taken. The evening meals should consist of *chapatis* and the curries mentioned above. The patient should drink boiled water rendered cool. He should bathe also, at intervals, in similar water. All kinds of food and drink that are heavy or that beget *kafa,* as also milk, curds, fish, cakes, all kinds of sweets, sleep at day time, night-keeping, frequent baths long journeys on foot, and physical exercises, should be abstained from. These are very baneful in these diseases.

CHAPTER LII.

BHAGANDARA.

(FISTULA-IN-ANO.)

Name.

A sinus-like sore sometimes occurs on the side of the anal canal at a distance of two finger's breadth, inwards from the opening. This sore is called *Bhagandara* or fistula-in-ano. The excited 'Faults' at first cause a *Vrana-swelling* in that place. That swelling suppurates and then burst of itself. Discharges take place of pus and reddish froth. When the sore becomes enlarged, and deepens, it develops into a sinus, through which stools and urine and semen begin to pass. If an inflammatory swelling occurs in the anal canal in any other way, it ripens and suppurates, and then bursts and generates sinus which soon takes the form of Fistula-in-ano.

Curability or Otherwise.

All kinds of Fistula-in-ano are difficult to cure. There is every likelihood of death arising in that case in which the downward *báyú*, the stools, the urine, and worms escape through the Fistula. That Fistula which results from a swelling, which bursts after having assumed the form of the tooth of a cow is also incurable.

Treatment.

Treatment should begin before suppuration sets in; otherwise the disease may become unmanageable. Blood-letting is the principal treatment to be followed at this stage. For causing the absorption of the swelling, plasters should be applied of the banian leaves, bricks steeped in water for a long time, dry ginger, and *Bœrhaavia diffusa*, pounded together. All those methods which have been spoken of as efficacious in bringing about the absorption of abscesses, etc., should be adopted. If without being absorbed, suppuration

sets in, surgical operation should then be resorted to, or bursting should be brought about by applying the medicines laid down in the chapter on abscesses so that the pus and other fœtid matter may escape. When Fistula has been formed, sticks made of the exudation of *Euphorbia neriifolia*, that of *Calatropis gigantea* and the pulv of *Berberis Asiatica* should be inserted into it. Wash the sinus with the decoction of the 'Three' *myrobalans*, and taking a quantity of the decoction rub it in with a bone of a cat or a dog. By laving the sinus with this preparation, beneficial results may be expected. All the oils which are beneficial in ordinary sinus may be used for curing Fistula-in-ano. *Kshatári-taila*, *Saptavinshatika-guggulu*, *Navakársika-guggulu*, and *Vrana-gajánkusha-rasa*, *Amritavalli-kasáya*, give prompt relief.

Diet and Forbidden Practices.

The regimen prescribed for abscesses and ulcerations is beneficial and the same observations regarding forbidden practices apply also If the digestion is not weakened, the patient may take the flesh of jackals which is said to be of great value to persons suffering from Fistula-in-ano.

CHAPTER LIII.

FIRANGA-ROGA.

SYPHILIS AND BUBO.)

Firanga-roga or Syphilis is originated by sexual contact with a diseased person or with women who rigidly observe sexual continence. Excessive sexual indulgence, neglect to wash the organ after sexual contact, use of hot water or water mixed with alkaline ashes for washing, as also wound on the organ itself, produce this disease. At the outset small pimples appear on the head of the penis or on the covering skin. The space around each pimple becomes hard. The pimples gradually suppurate and burst. Discharges of pus and sloughs accompanied by fœtid watery matter take place. The ulcerated part takes a livid hue. The other symptoms that manifest themselves are fever, nausea, loss of appetite, tastelessness of the mouth, foulness of the tongue, pain in the bones, and headache. In some cases bubonic swellings appear in the groins. The ulcerations or chancres have elevated edges, while the middle portions are depressed or sunk. Syphilis if neglected causes the appearance of pimples all over the body with ulcerations here and there. The eyes become weak. The hair begins to fall off. Pains appear in the joints. Inflammation of the schneiderian membrane with loss of the sense of smell takes place. Sometimes leprosy may also result and worms generated in the ulcerations. The entire penis itself may drop off from gradual rotting, and death follows soon after.

Causes.

For checking syphilitic ulceration, ***Karanjádya-ghrita, Bhunimbádya-ghrita, Vicharchikári-taila, Kshatári-ghrita*** and ***Kshatári-taila,*** should be applied. Take a few fruits of ***Phyllanthus Emblica, Chebulic***

Treatment.

myrobalans, and *Terminalia Bellerica*, place them in a covered vessel and reduce to ashes on a slow fire. This ash mixed with honey, should be applied on the ulcer. The pulv of *Chebulic myrobalans* and sulphide of lead, mixed with honey, produces beneficial results, if applied on the ulcerations. The pulv of the leaves of *Acacia Arabica*, as also of the bark of *Punica granatum*, and human bones, mixed together, forms a good remedy. Before applying these oils and other preparation, the ulceration should be washed with the decoction of the three *myrobalans*, or with the juice of *Verbesina calandulacea*, or with the decoction of the leaves of *Nerium odorum*, *Sesbania aculeata*, *Calatropis gigantea*, and *Cassia fistula*. For internal administration, *Varádi-guggulu* and *Rasashekhara* are very beneficial. When the disease has passed the acute stage, preparations of *Indian sarsa*, *Vrihat-Amritavalli-Kashaya* and *Amrita-valli-kashaya* produce good results.

After-Effects of Mercury.

For obtaining prompt relief in Syphilis many persons take mercury. If the mercury taken be not properly purified or if it is administered without the necessary precautions, it may produce diverse diseases of severe types. Burning sensation in the bones, pains in the joints or all over the body, ulceration or the appearance of pimples in various parts of the body, black or dark spots on the body, peeling off of the skin from the palms and the soles, sores in the mouth and the nose, inflammation of the schneiderian membrane, diseases of the mouth, falling off of the teeth, loss of the nose, headache, paralysis, inflammation of the scrotum, enlargement and inflammation of the glands producing swellings that resemble cystic tumours, diseases of the eye, fistula-in-ano, various kinds of skin-diseases, and even tubercular leprosy arises from the improper administration of mercury. Medicines containing sarsa *Indica* are very useful and should be prescribed. *Panchatikta-ghrita* and the medicines recommended in leprosy, are also beneficial. Benefit

may also be derived from 4 *ratis* of purified sulphur which may be directed to be taken daily with *ghee* or *Garjjan-taila*, 10 to 12 drops may be given with milk with equally good effect. For ulcerations and eruptions *Somráji-taila*, *Marichádya-taila*, *Mahárudragurucki-taila*, *Kandarpasára-taila*, and other oils and medicines recommended in diseases of the skin should be rubbed over the body, specially on the affeted portion..

Causes of Bubo.

Bubo or inflammation and suppuration of the inguinal gland is very common in syphilis. Buboes may also arise from errors of diet and such acts as interfere with the normal equilibrium of *kafa*. Uneven or false steps or wounds in the leg may also cause inflammation of the inguinal gland. In acute cases the inflammation is accompanied by fever. Bubo caused by Syphilis ripens and suppurates. Other kinds of Bubo seldom suppurate.

Treatment of Bubo.

In treating Bubo help the inflammation to suppurate and then open it by a lancet for letting out pus, blood, and other fœtid matter. If this is not done, it may bring about various other diseases. If under special circumstances it becomes desirable to bring about the absorption of the bubo, whether of syphilitic or other origin, leeches, exudation of the banian tree, and the liquid portion of an hen's egg, plasters of the resin and Oleo Resin (*Gandhabiraja*) of *Pinus longifolia* may be applied on the inflammation. Quarter tola of chloride of ammonium, or nitre, dissolved in a *chhatak* of water gives a solution, which if applied on the affected part with a few folds of linen may also cause the absorption of the inflammation. It should be noted that, the cloth should not be allowed to become dry but a few drops of the water should be poured upon it from time to time to keep it moist. Absorption may also be brought about by plasters of *Nigella Sativa*, *Habushá* (black stocks like those of black pepper), *Aplotaxis auriculata*. the leaves of *Cinnamomum Tamala*,

Zizyphus Jujuba, pounded together with *kânji.* For relieving the pain, plasters made of *Boswellia serrata,* or of wheat flour, pounded with sheep's milk, should be applied. Febrifuges may be prescribed if there is fever. In treating syphilis an eye should be kept on the bowels which should always be kept clean.

Diet and Forbidden Practices.

Fine old rice *Phaseolus Mungo, Cicer lens, Cicer arietinum,* and *Cajanus Indicus,* curries made of such vegetables as *Trichosanthes dioica, Ficus glomerata* (small) the bulbous rootstock of *Colocasia Indica,* brinjals, the cods of *Moringa pterygosperma,* and old fruit of *Cucurbita pepo,* should be taken at day-time. Curries should be cooked in *ghee* and not in oil. Meat-juice of the flesh of goats, or pegions, or hens, should be taken at intervals. The evening meals should consist of *chapatis* and curries of the vegetables noted already. If fever be strong, sago should be taken. Sweets, all articles that are cooling, all food and drink that increases *kafa,* milk, fish, baths, sexual congress, sleep at day-time, and physical exercises, should be abstained from as these are very harmful.

The highly contageous character of syphilis should be clearly impressed on the patient and his people. Every member of the house becomes exposed to the danger by associating with the patient. The children of syphilitic parents are born with the poison in the blood and die very soon or become either deformed or ediots. It should be noted that the poison may run through several generations.

CHAPTER LIV.

KUSHTHA.

(LEPROSY.)

Causes.

Kushtha or Leprosy is a chronic disease of the skin which may extend to the underlying tissues and even to the nerves and the bones. It is characterized by the presence of tubercular nodules in the skin specially at the extremities. Leprosy is highly contageous but how it is transmitted is not known. Persons who care for the patient may escape while others may contract the disease by only occasional association. Possibly natural predisposition plays an important part. Heridity can not also be ignored though cases are on record where children of leprous parents have escaped the disease. It should be noted that the word *Kushtha* does not mean leprosy alone. The term also includes all varieties of skin diseases which persist and are not easily cured. Inharmoniously combined foods such as milk and fish, or liquid and oily foods that are difficult of digestion, excessive consumption of such articles as new rice, curds, fish, salt, *Phaseolus radiatus*, radishes, sweets, sesame, and raw sugar, suppression of the urgings of stools, urine and vomiting, etc., indulgence in physical exercises or exposure to the sun after a heavy break-fast, drinking of cold water soon after exposure to the sun or fatigue or agitation, loading the stomach with food while one is suffering from indigestion, neglect of the usual precautions regarding the use of emetics and purgatives, indulgence in sexual congress while the stomach is full, sleep at day-time, insult to seniors and *Bráhmans*, and similar other sinful acts are said to produce *Kushtha*. Modern European theory is that leprosy is caused by *Bacillus lepræ*. *Vátarakta* and improper admimistration of mercury may also lead to *Kushtha*.

Incubatory Symptoms.

Before the manifestation of *Kushtha*, certain portions of the body become either smooth or rough. Copious perspiration, or the entire suppression of perspiration, loss of complexion, burning, itching, black eruptions that constantly itch, and a tickling sensation within the body as if numerous ants are creeping through, are not uncommon symptoms. Parts of the body become devoid of the sense of touch. In certain other parts, piercing sensation is felt. In certain portions, spots appear like those caused by the bite of wasps. A sense of fatigue is always present. If ulceration sets in, owing to wounds, it is accompanied by severe pains. Sores and ulcerations are common and take a long time to heal. Slight causes intensify an ulceration. Even when the ulceration is cured, the part looks dry and assumes a dark colour. The hair on that region stands erect.

Symptoms of the Different Varieties of Tubercular Leprosy.

Although there are infinite varieties of *Kushtha*, yet it is regarded as principally of eighteen varieties. Amongst these, seven varieties, *viz.*, 1. *Kápála*, 2. *Aurumvara*, 3. *Mandala*, 4. *Rishyajihva*, 5. *Pundarika*, 6. *Sidhma*, and 7. *Kákana*, are included under *Mahákustha.* * The other eleven varieties fall under *Kshudra-kushtha*, which are all regarded as Skin-diseases in European medicine.

That variety of Leprosy which is called *Kápála* is characterized by partly dark and partly red coloration, dryness, roughness of the skin, and piercing pains. The outer coating is thin. In the *Aurumvara* variety, the eruptions are like the fruits of *Ficus glomerata* in size and colour. There is burning and itching. The hairs on these swellings assume a tawny colour. If some of the patches are white and some are red and are always moist, covered with sweat,

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* All these are different varieties of Tubercular Leprosy. *Sidhma* seems to correspond with Pityriasis versecoler. The others have no especial names.

elevated, circular and confluent the attack is called *Mandala.* In the *Rishyajihva* variety, the eruptions are painful and have the appearance of the deer's tongue - coarse or rough to the touch, the edges are red, and the middle portions are dark. In the *Pundarika* variety, the eruptive patches take the shape of the *Lotus* petals, the colour is red mixed with white, the coating thin and when rubbed sheds the epidermal layer in form of powder. These patches appear thickly on the chest. In *Kákana* variety, the eruptions look like the fruit of *Abrus precatorius*, the middle portions are dark, while the ends are red. These eruptions are characterized by severe pain and suppurate.

General Symptoms.

In Leprosy, when the *Rasa* or food-juice only is affected, the symptoms are a discoloration of the body, dryness, loss of the sense of touch, horripilation, and excessive perspiration. Gradually, when the mischief extends to and render the blood less liquid suppuration follows itching. When the skin is affected the eruptive patches become full and rough. Dryness of the mouth, severe piercing pain follows and the swellings burst and develop into sores. When the disease extends to the adepose tissue the flesh is shed off with consequent loss of limbs, incapacity for locomotion or bending of the limbs or of the whole body, and extension of the sores. When the malady affects the bones and the marrow, the consequences are depression of the nose or its total obliteration, redness of the eyes, appearance of worms in the ulcerations, and hoarseness of voice.

Curability or Otherwise.

As long as the disease is confined to *Rasa*, blood, and the skin, cure is possible. When it affects the adeps, its progress can yet be checked, but when, it affects the bones and the marrow and worms begin to appear in the ulcerations, and there is thirst, sensation of heat or burning, and loss of appetite, the disease is incurable. An attack which is characterised by bursting of the eruptions, followed by discharges of putrid

matter, redness of the eves, and hoarseness of voice soon terminates in death.

Kshudra-kushtha or Simple Leprosy.

Besides these seven varieties of *Mahá-kushtha*, there are eleven other varieties which are called *Kshudra-kushtha* and are simpler forms of the malady. The symptoms are as follow :—1. *Ekakushtha* or Icthyosis—no perspiration, the eruptions occupy a large space and have the form of the scales of a fish. 2. *Charma-kushtha* or Hypertrophy of the skin—the eruptive patches are as rough as the skin of the elephant, dry, dark, and thick. 3. *Vaipádika-kushtha*, or Psoriasis of hand and foot,—the skin of the hands and the feet burst, and there is severe pain. 4. *Kitima* or Keloid—the spots are dry and dark : the ulcerations rough to the touch. 5. *Alasaka* or Lichen—the patches are accompanied by itching and covered with red pimples and eruptions. 6. *Dadru* or Ringworm—the spots are elevated, circular, accompained by itching and full of red pimples. 7. *Charmadala*, or Impetigo—burning and itching : the eruptions are of a reddish hue, large pimples very painful:-the flesh becomes putrid and falls off, 8. *Pámá* or Eczema—small pimples with purulent discharges; 9. *Kachcchu* or Scabies—*Pámá* accompanied by excessive burning and large pimples or boils : generally appear thickly on the hands and the buttocks. 10. *Vishphotaka* or malignant boils, boils either dark or red with a thin coating, and 11. *Satáru* or Furuncle,—large number of inflammatory eruptions appear, that are either red or dark and are accompanied by burning and pain. Besides these eleven varieties there is another called *Vicharchchiká*, in which the pimples are dark in colour and are accompanied by itching. Discharges take place from them of fœtid matter. When *Vicharchchiká* or Psoriasis appears in the foot, it is called *Vipádika* or *Vaipadika*. Of these eighteen varieties of Leprosy, *Sidhma* or Pityriasis versecolor, *Dradru* or Ringworm, *Pámá* or Eczema, *Kachcchu*

or Scabies, *Vicharchchiká*, otherwise called *Vipádiká*, or Psoriasis, *Satáru* or Furuncle, and *Visphotaka* or malignant boils, may be classed under *Kshudra-kustha*. The other varieties, though classed under *Kshudra-kushtha*, may fall under *Mahá kushtha* or Tubercular Leprosy.

Treatment.

As soon as the incubatory symptoms appear, treatment should be begun; otherwise the disease becomes incurable. For internal administration the following medicines are regarded as highly efficacious, *viz.*, *Manjisthádi-páchana*, *Amritadi-páchana*, *Panchanimba*, *Amrita-guggulu*, *Panchatikta-ghrita-guggulu*, *Amritabhallátaka*, *Amritánkura-lauha*, *Tálakeswara*, *Mahá-Tálakeswara*, *Rasamánikya*, and *Panchatikta-ghrita*. For rubbing and laving on the eruptions, the following medicines are prescribed, *viz.*, *Mahásindurádya-taila*, *Somráji-taila*, *Vrihat-somráji taila*, *Marichádya-taila*, *Kandarpasára-taila*, and the oil, *Maharudra-guruchi*, mentioned in the chapter on *Vátarakta*. The following plasters also for application on the eruptions, are beneficial: 1. *Chebulic myrobalans*, the seeds of *Pongamia glabra*, the seeds of *Cassia Tora*, and *Aplotáxis auriculata* pounded together with cow's urine; 2. Realgar, orpiment, pepper, mustard-oil, and the exudation of *Calatropis gigancea*, pounded into a paste; and 3. the seeds of *Pongamia glabra*, the seeds of *Cassia Tora*, and *Aplotaxis auriculata*, pounded and reduced into a paste with cow's urine. Cow's urine, if drunk, and the oil of *Chálmugra*, if rubbed on the eruptions, produce beneficial results. * For curing Ringworms, plasters should be applied of:—1. *Embelia Ribes*, the seeds of *Cassia Tora*, and *Aplotaxis auriculata*, turmeric, *Saindhava* salt, and mustard seeds, pounded together into a paste, with *kánji*; and 2. the seeds of *Cassia Tora*, the fruit of *Phyllanthus Emblica*, the exudation of *Shorea robusta*, and the exudation of *Euphorbia neriifolia*, pounded

* *Chálmugra* is otherwise called *Kushthavairi*, *Sailarohi*, *Vaivswatadruma*, and *Mahágadavriksha*. I think it has not yet been identified.

together into a paste, with *kanji*. *Dadrunásakachurna* quickly cures this disease. Another medicine consists of the following ; take the seeds of *Cassia Tora*, sesame, mustard seeds of the white variety, *Aplotaxis auricalata*, *Piper longum* and *Saindhava*, *Sanchála* and *Vit* salts ; these should be soaked for three days in the *mantha* of curds ; they should then be reduced to a paste. Used as a plaster, it cures both Ringworms and Psoriasis. By applying plasters of the leaves of *Cassia fistula* grinded into a paste with *kanji*, cure may be effected of Ringworm, Keloid, and Pityriasis versecolor. By rubbing the pulv of sulphur and the ashes of green barley spikes mixed with mustard oil, beneficial results may be expected in Pityriasis versecolor. Another good remedy for this disease consists of the seeds of the radish pounded with *Achyranthes aspera*, or with curds, and applied as plasters over the eruption. By rubbing mustard oil cooked with the juice of the leaves of *Calatropis gigantea* and turmeric paste, relief may be expected in eczema, scabies, and psoriasis. Eczema and Psoriasis may also be cured by applying plasters of young leaves of *Justicia Adhatoda* and turmeric pounded together with cow's urine.

Shwitra Kilása

Besides the eighteen varieties of Leprosy already mentioned, there are two others called *Shwitra* and *Kilása*. In the circumscribed form there are patches ranging in diameter of a sweet pea to the size of the palm or larger. The diffuse form though less common is more serious. It generally first develops in the extremities. The progress may be either slow or rapid. There is a sense of stiffness and the skin is unusually hard and firm and gradually interferes with the movements of the various joints. *Shwitra* is scleroderma and is commonly called *Dhavala*. The skin has a dead white appearance and is not so elastic. In *Kilása*, (Leucoderma) the spots become slightly reddish. *Shwitra* and *Kilása* arise from the same causes which produce Leprosy. If neglected for a long time, and if they appear on such

parts of the body as are hairless, such as the palms of the hand, the soles of the feet, the lips, the arms and the penis, etc., they become incurable. If the spots are separate without being confluent, and the hairs over the spots, remain black without being whitened and if the attack is not old then it is curable. In both *Shwitra* and *Kilása* application of a plaster made of the seeds of *Vernonia Anthelmintica,* and the dung of the goat is useful. All the medicines that give relief in Leprosy, the plasters recommended for Pityriasis versecoler, and *Kandarpasára-taila* are useful.

Diet and Forbidden Practices.

The diet that has been laid down as proper for *Vátarákta* is prescribable in every variety of Leprosy. Several varieties of Tubercular Leprosy are contagious. One should not, therefore, lie down, or sit, or eat with a person afflicted by Tubercular Leprosy. The breath of such a person should be avoided. His clothes and beds and seats should not be used. Sexual contact with such a person should also be shunned.

CHAPTER LV.

SITAPITTA.

(URTICARIA.)

Name and Incubatory Symptoms.

Eruptions sometimes appear consisting of prominent patches, called wheals. They are of a slighty reddish hue and accompanied by intense heat, great tingling, and excessive itching. The patches and wheals are called *Sitapitta* or Urticaria and are commonly called *A'mavata*. Sometimes it is accompanied by pains like to what is caused by needles. Fever and vomiting also supervene. The incubatory indications are thirst, disgust for food, nausea, langour, heaviness of the body and redness of the eyes.

Udardda and *Kotha*.

There are two other diseases called *Udardda* and *Kotha* which resemble Urticaria. The former corresponds with what is known as Urticaria subcutanea, and the latter with Urticaria evanida. In *Udardda* the wheals are less superficial and fissured deeply. In *Kotha* they appear and disappear repeatedly, sometimes lasting for weak and sometimes for months. The chronic intermittent variety of Urticaria is known as Urticaria evandia. In consequence of exposure to cold winds, both the *Báyú* and the *Kafa* become excited. The predominance of the *báyú* causes *Sitapitta* ; while the predominance of the *pitta* generates *Udardda*. *Kotha* results from the administration of emetics which have failed to act properly.

Treatment.

If in this disease, the *Amásaya* be found to be full with undigested food, the patient should be made to vomit by administering the decoction of the leaves of *Trichosanthes dioica*, the

bark of *Melia Azadirachta*, and the leaves of *Justicia Adhatoda*. For purging, half a tolá should be given of the pulv of the Three *Myrobalans*, *Bolsamodendron Mukul*, and *Piper longum*, taken in equal measures. Rubbing the body with mustard oil and the use of boiled water in a luke-warm state both for bathing and drinking, are beneficial. The following remedies are useful :—1. Old treacle mixed with the juice of ginger; 2. Two tolás of *ghee* obtained from cow's milk, mixed with the pulv of the pepper ⅛ tola taken every morning ; 3. *Haridrákhanda* 4. *Vrihat-Haridrákhanda* ; and 5. *A'rdraka khanda*. All these are for internal administration. Plasters may also be used consisting of :—1. Turmeric and *Panicum Dactylon* pounded together into a paste ; 2. Mustard-seeds of the white variety, turmeric, the seeds of *Cassia Tora*, sesame seeds of the black variety, pounded together with mustard-oil. The bowels should always be kept clean.

Diet and Forbidden Practices.

The regimen should consist of such articles of foods as are bitter in taste. Raw turmeric and the leaves of *Melia Azadirachta* may be administered with beneficial effects. The directions about food and forbidden practices laid down in the chapter on *Vátarakta* should apply. The patient should use boiled water lukewarm for bathing. The body should always be kept covered with warm clothing.

CHAPTER LVI

AMLAPITTA

(DYSPEPSIA.)

Causes and General Symptoms.

Food consisting of such inharmonious combined ingredients as milk and fish, or putrid or vitiated food or food that is sour or that becomes sour in course of digestion, or food that interferes with the proper secretion of digestive elements, neutralizes or vitiates the *pitta* already generated in the system and produces *Amlapitta* or Dyspepsia. The common symptoms are indigestion of the food taken, sense of fatigue, nausea or vomiting, bitter or sour eructations, heaviness of the body, burning sensation in the chest and in the throat. There is also disgust for food. When the sour *pitta* takes a downward course, the patient sees green visions all around him; his mind becomes confused; nausea appears; eruptions like to those of Urticaria evanida appear; loss of appetite, horripilation, and yellowness of the complexion occour. When the *pitta* takes an upward course, the patient vomits green, yellow, blue, dark matter or like that of water in which flesh has been washed. Besides, the vomited matter is slimy and mixed with phlegm and is sour, or pungent, or bitter in taste. Vomiting takes place either when the stomach is empty, or when digestion begins of the food that has been taken. A burning sensation is felt in the throat, the chest, and the abdomen. Headache, burning of the palms and the soles, heat of the body, excessive disgust for food, fever born of *pitta*, innumerable pimples accompanied by great itching, and many other supervening symptoms appear.

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* *Amlapitta* literally *Sour-Bile*, is that from of Dyspepsia which is accompanied by vomiting or purging, including hæmatemesis perhaps of cancer, pyrosis and acidity. The symptoms described below will explain it better.

Different Varieties of the Disease and Their Symptoms.

Dyspepsia may be classed under heads, *viz.*, 1. *Báyú*-born, 2. *Kafa*-born, 3. born of *báyú* and *kafa*, and 4. born of *pitta* and *kafa*. In the *báyú*-born variety, besides the general symptoms already noticed, the special symptoms are shivering, delirum, swoons, a tingling sensation throughout the body, langour, deepseated pains like *Sula*, vision of darkness all around, confusion of the mind, stupefaction and horripilation. In the *kafa*-born variety, the symptoms are excess of phlegmonous secretions from the mouth and the nose, dulness and heaviness of the body, disgust for food, a sensation of cold, and excessive sleep. In that variety of the disease which is born of both *báyú* and *kafa*, the special symptoms are bitter, sour, or pungent eructations, a burning sensation in the chest, the throat and the abdomen, giddiness of the head, swoons, disgust for food, vomiting, inactivity, headache, watery secretions and sweet taste from the mouth. When *Amlapitta* takes a downward course, the symptoms are capable of being mistaken for those of diarrhœa. If, again, it takes an upward course, the symptoms are capable of being mistaken for those of nausea and vomiting. Hence, careful observation is necessary to diagnose the disease.

Treatment.

If treatment is not commenced at the outest, the disease becomes difficult to cure. If there be intense burning, or if the bowels be constipated, or if the *kafa* be predominant, then corrective treatment by the proper administration of emetics and purgatives should be adopted. In the *kafa*-born variety of the disease, the decoction should be administered of the leaves of *Trichosanthes dioica*, those of *Melia Azadirachta*, and the fruit of *Randia dumetorum*, taken in equal measures. The decoction should be mixed with honey and *Saindhava* salt of the measure of ⅛ tola. This brings relief to the patient by inducing vomit. If it be desirable to purge the patient, pulv of *Convolvulus Turpethum*

of the measure of 4 to 6 annas, should be administered, mixed with honey and the juice of the fruit of *Phyllanthus Emblica.* The decoction of barley, properly husked, *Justicia Adhatoda* and *Phyllanthus Emblica*, mixed with honey and the pulv of the bark of *Cinnamomum Zeylanicum*, cardamoms, and the leaves of *Cinnamomum Tamala* gives a good combination. The decoction of either 1. barley, *Piper longum*, and the leaves of *Trichosanthes dioica*, or 2. of *Tinospora cordifolia*, the wood of *Acacia Catechu*, liquorice, and *Berberis Asitica*, mixed with honey, produces beneficial results. Relief may also be obtained from the decoction of *Tinospora cordifolia*, the bark of *Melia Azadirachta*, the leaves of *Trichosanthes dioica*, and the 'Three' *Myrobalans*, mixed with honey. For checking vomiting half a tolá of the pulv of *Chebulic myrobalans* and the pulv of *Verbesina Calandulacea* should be given mixed with old treacle. The decoction may also be given of *Justicia Adhatodá*, *Tinospora cordifolia*, and *Solanum xanthocarpum*, mixed with honey. This decoction relieves asthma, bronchitis and fever. For checking diarrhœa the medicines laid down in the chapter on diarrhœa should be prescribed with discretion. If the bowels be constipated, *Avipattikara-churna*, *Haritaki-khanda*, and *Saralavedibatika*, should be administered. The scriptural medicines are *Pippali-khanda*, *Vrihat-pippali-khanda*, *Sunthi-khanda*, *Khanda-kushmándaka-avaleha*, *Saubhágya-sunthi-modaka*, *Sita-mandura*, *Pániyabhakta-vati*, *Kshudhávati-gurika*, *Lilávilása*, *Amlapittántaka-lauha*, *Sarbbatobhadra-lauha*, *Pippali-ghrita*, *Drákshádya-ghrita*, *Sreevilwa-taila*, *Dhátri-lauha*, *A'malaki-khanda* and *Shulanirvána-churna*.

Diet and Forbidden Practices.

The regimen and practices, which are applicable to *Shula*, apply equally to *Amlapitta*. All food and drink that are of a bitter taste are very beneficial. In the *Báyú*-born variety, fried paddy, reduced to powder, should be taken with honey or sugar. The *manda* of barley and wheat, and other

light food should be prescribed in dyspepsia. *Sanjiban-khadya* is also well suited. All kinds of heavy food or food that is difficult of digestion, excess of salt, food that is sweet, or pungent, or sour, all articles that are of keen virtues, sleep at day-time, night-keeping, sexual congress, and drinking habits are very baneful in Dyspepsia.

CHAPTER LVII.

VISARPA.

(ERYSIPELAS AND BOILS.)

Causes and Varieties.

Constant use of saline or pungent food, or food that is of fiery virtues, excites the 'Faults' and generates Erysipelas. Appearing, at first as a boil on a particular part, Erysipelas gradually spreads over various parts of the body. Erysipelas is of seven varieties according as it is due to *viz.*, 1. *Báyú*, 2. *Pitta*, 3. *Kafa*, 4. all the 'Faults', 5. *Báyú* and *Pitta*, 6. *Báyú* and *Kafa*, and 7. *Pitta* and *Kafa*. Amongst these, the variety that is due to *Báyú* and *Pitta* is called *Agni-visarpa*; that born of *Báyú* and *Kafa* is called *Granthivisarpa* and that born of *Pitta* and *Kafa* is called *Karddamaka.*

Symptoms.

With excited *Báyú*, pains are felt in the head, the chest, the limbs, and the stomach as in fever born of the excited *Báyú*. Besides, swellings appear. The pain is sometimes throbbing, sometimes it is piercing, as if the patient is being pricked with needles, and sometimes the patient feels as if the affected parts are breaking into pieces. A sense of fatigue, and horripilation also manifest themselves. If *Pitta* is excited, the eruptions become red and spread quickly. All the symptoms of fever due to *Pitta* appear. If *Kafa*

is excited the eruptions are accompanied by itching. They look bright and the symptoms of *Kafa*-born fever also become apparent. If all the "Faults" are excited, the symptoms of the above varieties present themselves in a combined form.

Agni-visarpa.

Erysipelas which is born of both *Báyú* and *Pitta* is, as already said, called *Agni-visarpa.* The symptoms are fever, vomiting, swoons, diarrhœa, thirst, giddiness, pain in the joints, loss of appetite, vissions of darkness, and disgust for food. The sensation of heat is so great that the patient feels that his whole body is, as it were, covered with burning coals. The affected parts of the body become as black as charcoal and sometimes, blue or red in colour. Around the eruption, dark boils appear as if the parts are charred by fire. Such Erysipelas suddenly appears on the chest and other vital parts while the *Báyú*, becoming exceedingly provoked, causes pain all over the body. The patient loses conciousness at times. He gets no sleep. The breathing becomes asthmatic and hiccough appears. In consequence of excessive pain the patient gradually becomes week, languid and unconscious and death soon follow.

Granthi-visarpa.

Erysipelas born of both *Báyú* and *Kafa* is known by the name of *Granthi-visarpa.* The eruptions are long, circular, thick, hard, and red; they look, besides, like a series of knots, and are accompanied by excessive pain, violent fever, asthma, bronchitis, diarrhœa, dryness of the mouth hiccough, vomiting, giddiness, confusion of the mind, discoloration of the body, swoons, a sensation as if the body was breaking, loss of appetite, etc.

Karddamaka.

Erysipelas due to *pitta* and *kafa* is called, *Karddamaka.* The eruptions are yellow, or red, or dark, or of a pale colour or has the appearance of rotten mud. They are smooth, dry or moist,

filthy, swollen, and heavy, hot to the touch; cracked and have a very fœtid smell. The flesh gradually rots and drops off. There is fever, dulness, drowsiness, langour, headache, convulsions, stickiness of the mouth, disgust for food, giddiness, swoons, loss of appetite, pain in the bones, thirst, weakness of the senses and indigestion. The ducts of the body gradually become obstructed.

Visarpa.

Sometimes when any part of the body is wounded by means of a weapon or the nails or the teeth of some one, small boils of the form of *Dolichos biflorus*, that are either dark or red in colour arise. These eruptions are known as a variety of Erysipelas and are also called *Visarpa*. In treating such cases the *pitta* should receive the foremost attention.

Symptoms.

Fever, diarrhœa, vomiting, a sense of fatigue, disgust for food, indigestion, cracks on the skin as also the flesh, are some of the supervening symptoms of the disease.

Curability or Otherwise.

Amongst all the varieties of Erysipelas, those which are due to the excitation of only one fault are curable. If the disease appears on any vital part of the body, it becomes very difficult to cure. Erysipelas born of all the "Three Faults", that born of wounds, and that which is born of *bâyû* and *pitta* and are called *Agni-visarpa*, are incurable.

Cause of Boils.

By eating food that is pungent, or sour, or of keen virtues, or hot, or that causes a burning sensation in the stomach owing to the acidity it produces, or food that is dry, or raw, or consisting of alkaline ashes, or by loading the stomach with food before the food last taken has been digested, by exposure to the heat of the sun, the 'Faults', especially the *pitta* and the blood, become excited and produce boils. Another potent cause is the change of seasons. At such times one should take particular care of oneself. Negligence in this respect leads to the

excitement of the *pitta* and blood, and therefore, to the appearance of boils on the body. Boils may appear on any particular part or on every part of the body. The seats of the boils have a charred appearance. Fever sometimes accompanies these boils.

Symptoms According to Particular Fault that is Excited.

Báyú-born boils assume a dark hue. They are accompanied by headache, pains like those caused by *Sula*, fever, thirst, and pains in the joints. *Pitta*-born boils become yellow or red in colour. They ripen and suppurate, and discharges take place from them of pus and other fœtid matter. They are accompanied also by fever, burning, pains, and thirst. *Kafa*-born boils assume a pale colour. They are slightly painful, and accompanied by itching. They take a long time in suppurating. The other symptoms are vomiting, disgust for food, and dulness of the body. Those boils which are born of two 'Faults' present the symptoms, in a combined state, of each of those 'Faults'. Similarly, boils born of all the "Three Faults" manifest the symptoms, in a state of union of every one of the 'Faults'. They become hard and red, and slightly suppurate. The edges are elevated, the middle portions are depressed. They are accompanied by burning, thirst, stupefaction, vomiting, swoons, pains, fever, delirium, shivering, and sleepiness. If the blood be vitiated, boils are generated of a red colour like that of the fruit of *Abrus precatorius*. A variety of Erysipelas is also produced by vitiated blood, the symptoms of which resemble those excited by *pitta*.

Prognosis.

Amongst the several varieties of Erysipelas those which are born of only one 'Fault' are curable, those born of two 'Faults' are always difficult of cure, those that are born of all the Faults, as also that which are born of vitiated blood, and those in which the supervening symptoms are many, are generally incurable.

Treatment.

If there is predominance of the *bayu* emetics should be administered. If the *pitta* predominates, purgatives should be given. Amongst emetics the following produce beneficial results :—1. the decoction of the leaves of *Trichosanthes dioica*, *Melia Azadirachta* and the seeds of *Holarrhena antidysenterica*, and 2. the decoction of *Piper longum*, the fruit of *Randia dumetorum* and the seeds of *Holarrhena antidysenterica*. For purging the patient the decoction of the three *myrobalans*, mixed with *ghee* ⅛ tola and the pulv of *Convolvus Turpethum* ¼ tola should be given. This medicine relieves fever as well. If *pitta* is excited plasters, made of *Vanda Roxburghii*, *Nymphæa stellata*, *Cedrus deodara*, *Pterocarpus Santalinus*, liquorice, and *Sida cordifolia*, taken in equal measures and pounded into paste with *ghee* and cow's milk should be applied. In *pitta*-born Erysipelas plasters should be made of the hanging roots of the banian, *Tinospora cordifolia*, plantain flowers, and knots of lotus stalks, pounded together and mixed with *ghee* that has been washed a hundred times. If *kafa* is excited the plasters of the three *Myrobalans*, *Padmakáshtha*, the roots of *Andropogon muricatus*, *Mimosa pudica*, the roots of *Nerium odorum*, *Asclepias pseudosara*, and the roots of *Arundo Karka* are recommended. In those varieties of Erysipelas which are born of two 'Faults' or all the three, plasters should be applied of drugs that relieve the particular Faults' excited. The drugs mentioned above should, therefore, be combined according to the requirements of each case. In all cases the decoction of 1. *Padmakashtha*, the roots of *Andropogon muricatum*, liquorice, and *Pterocarpus santalinus*, and 2. decoction of the buds of *Ficus Indicus*, *Ficus religiosa*, *Ficus infectoria*, *Ficus glomerata*, and *Mimusops Elengi*, does great good. In all varieties of the disease plasters may be applied consisting of the following ten ingredients :—*viz.*, *Mimosa sirissa*, liquorice, *Tabernæmontana Coronaria*, *Pterocarpus santalinus*, cardamoms of the larger variety, *Nardostachys Jatamansi*, turmeric, *Berberis Asiaticus*, *Aplotaxis*

auriculata, and *Pavonia odorata.* The decoction of these seven, *viz.*, *Ophelia chirata*, the bark of *Justicia adhatoda*, *Picrorrhiza kurroa*, the leaves of *Trichosanthes dioica*, the three *Myrobalans*, *Pterocarpus santalinus*, and the bark of *Melia Azadirachta*, also relieves all varieties of Erysipelas as also fever, burning, inflammation, itching, thirst and vomiting.

Treatment of Boils.

For the relief of boils, plasters should be applied of the buds of *Holarrhena antidysenterica* pounded into a paste with water in which rice has been washed. For relieving the burning in boils, plasters should be applied of *Pterocarpus santalinus*, *Mesua ferrea*, *Asclepias pseudosarsa*, *Amaranthes spinosus*, the bark of *Mimosa sirissa*, and the flowers of *Jasminum grandiflorum*, pounded together. Plaster consisting of the bark of *Mimosa sirissa*, *Tabernæmontana coronariá*, *Cedrus deodara*, and *Siphonanthus Indica*, is beneficial in boils of every kind. Plasters of the bark of *Mimosa sirissa*, *Ficus glomerata*, and the bark of *Eugenia Jambolana*, applied on the boils, and the decoction of the same, used for fomenting boils prove very beneficial.

Medicines.

In Erysipelas and Boils, the medicines are *Amritádi-kasháya*, *Navakasháya-guggula*, *Kalágnirudra-rasa*, *Vrishádya-ghrita*, and *Panchatikta-ghrita*, for internal administration, for external application to the parts affected, *Karanja taila*, and our *Kshátári-Taila* are highly efficacious. By taking also *Amrita-valli-kasháya* the patient may derive much good. This allays both the maladies promptly.

Diet and Forbidden Practices.

The observations laid down about food and forbidden practices in the chapter on *Vátarakta* and Leprosy, are also applicable to Erysipelas and Boils.

CHAPTER LVIII.

ROMANTI AND VASANTA.

(MEASLES AND SMALL-POX.)

Románti or Measles.

Románti or Measles is commonly called *Háma* in Bengali, *Masuriká*, otherwise known by the name of *Vasanta*, is small-pox. Both these varieties of eruptive fevers are highly contagious and the patient should, therefore, be segregated as soon as the case is discovered. Measles are characterized by small, red or reddish pimples appearing on the body. When Measles appear the pores of the skin become slightly elevated. Before the actual appearance of Measles, there is generally fever accompanied by pain. The fever generally, continues unintermittently for two or three days and then abates, when Measles appear at first generally on the fore-head and the chin and subsequently over the whole body. The febrile symptoms which thus terminate in Measles are accompanied by either constipation or looseness of the bowels, disgust for food, cough, and difficulty of breathing. If the eruptions become suppressed through chill or other causes the case becomes difficult of cure. Children generally are susceptable to Measles. In measles as in small-pox the whole mucous lining of the inner surface of the body is affected. Hence, an attack of measles or of small-pox is generally followed by bronchitis, pneumonia, diarrhœa or dysentery.

Small-Pox.

Food consisting of such inharmonious ingredients as milk and fish, food that is vitiated, the variety of dolichos called *Simbi*, potherbs, such articles of diet as are pungent, sour, or saline, or consist of alkaline ashes, loading the stomach with food before the food last taken has been disgested, and other causes of a similar nature, lead to the appearance of small-pox. The disease is called *Masuriká*, because the shape and size of the eruptions resemble those of *Masura* or

the seeds of ***Lens Esculenta.*** The premonitory symptoms are fever, itching pain in the body, restlessness of the mind, vertigo, swelling of the skin, redness of the complexion, and of the eyes. The disease is said to take hold of particular *Dhátus* of the body and has several varieties.

Chicken-pox affecting the ***Rasa*** or *Pani Vasanta*.

When the disease affects the ingredient called ***Rasa***, *i. e.* the juices into which the food taken is first transmuted, the eruptions take the form of water-bubbles. Covered with a thin coating, they are filled with water and their appearance is like that of swelling caused by scalds and when they burst, watery discharges take place. This variety is easily cured and is called, commonly, *Páni-vasanta* or chicken-pox. When the disease affects the blood, the eruptions assume a red hue; the coatings are thin and when suppurate they discharge, generally, bloody matter. If the blood be not very much vitiated, this variety of small pox is also easily cured. When the malady affects the flesh, the eruptions are hard, oily, and covered with thick coatings. Severe pains, thirst, itching, fever, and restlessness of the mind, appear. When the adeps are affected, the eruptions assume a circular shape and are soft, more elevated, thick, bright and painful. The supervening symptoms are violent fever, heat, mental delusions, restlessness of the mind. In small-pox that affects the bones and the marrow, the eruptions are small, dry, slighty elevated and their colour is like that of the body. The supervening symptoms are coma, delusions, violent pain, restlessness of the mind, and pain in every part of the body like to what is caused by the sting of the hornet. The patient feels as if his vital parts are being torn asunder. When it affects the semen the eruptions are bright, minute but very painful. Seemingly ripe, they are in reality not so. The patient feels as if his body is wrapped round with a wet cloth or blanket. The mind becomes restless, soon a sense of heat and inebriation also appear.

Condition of the Eruptions According to the Predominant Fault.

If the *Báyú* predominates the pimples become hard dark or red in colour, dry, and are accompanied by intense pain. These takes long time to suppurate. If the *Pitta* predominates, the eruptions become red, or yellow, or dark in colour, and are accompanied by intense pain and soon suppurate. There is great pain in the joints and bones and the patient feels as if the limbs are breaking. The supervening symptoms are cough, shivering, restlessness of the mind, a sense of fatigue, dryness of the palate, the lips, and the tongue, thirst, and disgust for food. If there is predominance of the *Kafa*, the eruptions become white, bright, very thick, and are accompanied by slight itching and pain. These take a long time to suppurate. Phlegmonous discharges from the mouth and the nose, a sensation of the body being wrapt round with a wet cloth or blanket, headache, heaviness of the body, nausea, disgust for food, sleep, drowsiness, and inactivity are some of the symptoms that supervene. If the blood predominates the eruptions are accompanied by liquid motions, relaxation of the limbs, burning, thirst, disgust for food, inflammation and suppuration of the mouth, redness of the eyes, violent fever, and some of the indications which excite *Pitta*. If all the 'Faults' be affected, the eruptions become red in colour and are flat, the middle portions become depressed, and there is intense pain while the discharges emit a smell which is not disagreeable. They are many in number, and take a long time to suppurate. There is another variety of *Vasanta* called *Charmadala* (Impetigo) in which the voice becomes suppressed, there is disgust for food, stupefaction of the whole body, delirium, and restlessness of the mind.

Prognosis.

Among the diverse varieties of *Vasanta*, that which is born of all the 'Three Faults', that which is called *Charmadala*, and those which affect the flesh, the adeps, the bones, the marrow, and the

semen, are incurable. Mixed varieties in which some of the eruptions are red like corals, some dark like the ripe fruit of *Eugenia Jambolana*, and some like the fruit of *Garcinia Xanthochymus*, are also incurable. When cough, hiccough, burning, delusions, restlessness of the mind, painful and intense fever, delirium, swoons, thirst, burning, whirling of the body, excessive sleep, bloody discharges from the mouth, the nose, and the eyes, gurgling noise in the throat, and difficult and painful breathing, appear the case should be regarded as incurable. If a person who is afflicted with small-pox feels very thirsty, and if hysterical convulsions supervene, or if he exhales long breaths through only the nose and not the mouth, death soon occurs.

Inflammatory Swelling after cure.

In some cases inflammatory swellings appear in the joints of the shoulders, after the eruptions have been cured. These swellings are very painful and very difficult to cure.

Treatment.

In Small-pox as well as in Measles it is not proper to adopt measures that are very drying or very cooling. Drying operations retard the appearance of the eruptions, which become painful and makes the case worse. Cooling operations, on the other hand, if carried in excess, excite the *kafa* and bronchitis and other lung troubles may complicate the case. If the eruptions do not come out properly, the body should be rubbed with butter mixed with the juice of raw turmeric, or the juice of the leaves of *Momordica monodelpha*, or the juice of *Asparagus racemosus*. The juice of the leaves of *Ocimum sanctum*, mixed with *Ptychotis Ajowan*, reduced into paste may be used likewise. After the latent or incubatory stage has passed away, the infusion of *Trigonella fœnum-grœcum*, or the decoction of *Aplotaxis auriculata*, the leaves of *Ocimum basilicum*, the roots of the aquatic weed called *Pánà*, and the roots (not the bulbous root-stock) of *Colocasia Indica*, if administered, produces much good. In Measles the patient should be made to inhale the smoke from

burning sticks made of *Acorus Calamus*, *ghee*, the outer coating of bamboo, barley, the roots of *Justicia Adhatoda*, cotton seeds, *Gratiola Monniera*, the leaves of *Ocimum sanctum*, *Achyranthes aspera*, and lac, pounded together. If mucous secretions and bronchitis are much in evidence either *Makaradhwaja* or *Lakshmivilása Rasa*, should be given with the decoction of liquorice.

Treatment of Small-pox.

At the first stage of Small-pox, the decoction of the creeper called *Kuntákumbháru*,* mixed with *Assafœtida* ⅛ tola should be given. The roots of the betel-nut tree, or of *Guilandina bonducella*, or of *Tribulus lanuginosus*, or of *Asclepias pseudorsarsa*, pounded into a paste and dissolved in water, should also be prescribed. With excited *Báyú*, the decoction of the 'Ten-Roots', *Justicia Adhatoda*, *Berberis Asiatica*, the roots of *Andropogon muricatum*, *Hedysarum Alhagi*, *Tinospora cordifolia*, coriander seeds, and the tubers of *Cyperus rotundus* should be given. Plasters should also be applied consisting of the barks of *Rubia cordifolia*, *Ficus Indicus*, *Ficus infectoria*, *Mimosa sirissa*, and of *Ficus golmerata*. When the eruptions are about to ripen, the decoction of *Tinospora cordifolia*, liquorice, *Vanda Roxburghii*, the larger group of the Five-Roots, *Pterocarpus santalinus*, the fruit of *Gmelina arborea*, the roots of *Sida cordifolia*, and the roots of *Flacourtia sapida*, or the decoction of *Tinospora*, liquorice, *Vitis Vinifera*, the roots of the sugar-cane, *cordfolia*, and *Punicum granatum* should be prescribed. In pox, when the *pitta* is excited, the decoction of the bark of *Melia Azadirachta*, *Oldenlandia biflora*, *Cissampelos hernandifolia*, the leaves of *Trichosanthes dioica*, sandal wood (of both the white and the red varieties), the roots of *Andropogon muricatum*, *Picrorrhiza Kurroa*, *Phyllanthus Emblica*, the bark of *Justicia Adhatoda*, and *Hedysarum Alhagi* should be given. The decoction should be used cooled, and a little

* A kind of thorny creeper called in Bengali, *Kumuriá*. Not identified.

sugar should be added. For relieving the sores or ulcerations, as also the burning sensation plasters made of the barks of these, *viz.*, *Mimosa sirissa*, *Ficus glomerata* (of the larger variety), *Ficus religiosa*, *Dillenia Indica*, and *Ficus Indica*, pounded into paste with cold water and mixed with *ghee*, should be applied. If the *Kafa* is excited, the decoction of *Justicia Adhatoda*, the tubers of *Cyperus rotundus*, *Ophelia chirata*, the three *myrobalans*, the seeds of *Holarrhena antidysentercia*, *Hedysarum Alhagi*, the leaves of *Trichosanthes dioica* ; and the bark of *Melia Azadirachta* should be prescribed ; while plasters of the bark of *Mimosa sirissa*, and bark of *Ficus glomerata* (of the larger variety), the gum of *Acacia catechu*, and the leaves of *Melia Azadirachta* should also be applied externally. Treacle mixed with the pulv of jujubes, if internally used, causes the pimples to ripen quickly and suppurate. The decoction of the leaves of *Trichosanthes dioica*, *Tinospora cordifolia*, the tubers of *Cyperus rotundus*, the bark of *Justicia Adhatoda*, *Hedysarum Alhagi*, *Ophelia chirata* the bark of *Melia Azadirachta*, *Picrorrhiza kurroa*, and *Oldenlandia biflora*, produces suppuration and causes the sores to heal quickly. This medicine alleviates fever as well. For relieving the burning sensation, juice of *Convolvulus repens* is efficacious.

Treatment for Excess of Pus.

If excessive discharges of pus take place from the pimples, then powders of the barks of *Ficus Indicus*, *Ficus glomerata* (of the larger variety), *Ficus religiosa*, *Ficus Infectoria*, and *Mimusops Elengi* should be dusted over the ulceration. The ashes obtained by burning cow-dung collected dry from fields and also the pulv of dried cow-dung check the formation of pus. At this stage all those medicines which cure ulcerations may be applied. Sometimes worms appear in the ulcerations. Smoke obtained by burning *Pinus longifolia*, the exudation of *Shorea robusta*, *Cedrus deodara*, *Pterocarpus santalinus*, *Aquilaria Agallocha*, and *Balasamodendron Mukul* if directed on the ulcers will prevent the formation of worms

If the pimples subside quickly, the decoctions *Nimvádi* and *Kánchanádi* should be given. The small-pox patient should use the decoction of the wood of *Acacia catechu* and the leaves of *Dillenia Indica* for abolution.

When the Cornea is affected.

If pimples appear on the cornea, decoction of *Tribulus lanuginosous, Doodia logopodioides,* and liquorice should be used as an eye-lotion. The decoctions either of liquorice, the three *Myrobalans,* the roots of *Sanseviera Zeylanica, Berberis Asiatica,* the bark of *Cinnamomum Zeylanicum, Nymphæa stellata,* the roots of *Andropogon muricatum, Symplocos racemosus,* and *Rubia cordifolia,* may also be used for the same purpose.

Treatment of Complications.

If there is disgust for food meat-juice mixed with the juice of sour pomegranates, or the decoction (cooled) of the wood of *Acacia catechu,* and *Terminalia tomantosa* should be given. If the mouth or the throat be affected, the decoction of the leaves of *Jasminum grandiflorum, Rubia cordifolia, Berberis Asiatica,* betel-nuts, the bark of *Mimosa suma, Phyllanthus Emblica,* and liquorice,mixed with a little honey, should be used as gargles. By the application of *Piper longum* and *Chebulic myrobalans* powders mixed with honey, the mouth and the throat may be relieved.

Scriptural Medicines.

The scriptural medicines laid down for both Measles and Small-Pox are *Ushanádi-churna, Indukalá-vatiká,* and *Eládyarishta.* These should be prescribed with discretion.

Diet and Forbidden Practices ; our *Sanjibana-food.*

At the outset, milk and sago, or barley, *Sanjibana khádya* or other articles of diet of a light kind, should be given, if there is appetite. If the appetite improves, and when there is no fever, rice may be given. Curries made of the fruit of *Trichosanthes dioica,* green plantains, the fruit of *Ficus glomerata,* (of the smaller variety), may also be given. Among fruits,

the patient may take Cabul pomegranates, *Uvæ passæ*, oranges, pine-apples, etc. The body should always be kept covered with a thick, soft cloth. The room should be a large and well-ventilated and the bed should be clean. Fish, flesh, all articles of heating virtues, all food that is heavy and difficult of digestion, rubbing the body with oil, and exposures should be carefully avoided. Small Pox is very contagious; hence, the patient should be segregated as completely as possible.

Methods of Prevention.

Vaccination is regarded as a good preventive. Formerly inoculation was resorted to in this country very extensively. Inoculation, however, has been declared illegal, and vaccination has been made compulsory. Although the efficacy of vaccination has latterly come to be doubted by many eminent physicians of Europe, yet till a better substitute is found, it should not be abandoned. The seed of the *Chebulic myrobalans* used on the person as a charm is said to give protection against small pox. Women should wear it on the left arm, and men on the right arm. The efficacy of this charm thus worn has been tested during many epidemics. The roots of (Kantakari) *Solanum Jacquinii*, ⅛ to ¼ tola, if administered once a week also secure immunity.

CHAPTER LIX.

KSHUDRA-ROGA.

(MINOR DISEASES.)

Various eruptions are included in the class *Kshudra-roga* or Minor diseases. Many of these have names assigned to them. For the most part they are regarded as skin diseases in western medicine. A kind of eruptions appear on the bodies of children, called *Ajagalwiká.* These are small pimples of the shape of *Phaseolus Mungo.* They are smooth and bright, and their colour is like that of the body. They look like a series of knots, and are painless. *Ajagalwiká* corresponds with what are called warts. Sometimes pimples appear which look like barley corns. The middle portions are thicker. They are hard and knotty, and they generally shew themselves on such parts of the body as are fleshy. They are known by the name of *Yavaprakhyá.* They are really small tubercles caused by the excited *Báyú* and *Kafa.* Larger tubercles sometimes appear, called *Antrálaji.* They resemble unripe figs. They are elevated, circular, and close to one another. They suppurate although the pus within them is of small quantity. All these varieties of pimples are caused by the action of the excited *Báyú* and *Kafa.* Pimples appear that resemble ripe fruits of *Ficus glomerata* in colour. They are accompanied by a burning sensation and are circular in shape, and burst soon after appearing. These small ulcers are called *Vivritá.* They are due to the action of the excited *Pitta.* Pimples of the shape of tortoises are called *Kachcchapiká.* These are very hard, and five or six of them cluster together. Born of *Báyú* and *Kafa*, they are in reality enlarged glands. Pimples appear on the neck, the throat, the shoulders, the hands, the feet, and the joints, that have

many protuberances like anthills. These are called ***Valmika.*** They are also glands and may suppurate. These eruptions are due to the excitement of all the 'Three Faults'. If neglected at the outset, they increase in size and gain in elevation. These pimples have more than one opening from which fœtid discharges take place and are painful at the time. When pimples arise, arranged in circles like the seeds of the lotus in the torus that holds them, they are called *Indraviddha* or Herpes. They are born of both *Báyú* and *Pitta.* Eruptions, born of *Báyú* and *Pitta,* appear are circular, elevated, red in colour, accompanied by pain, and covered with small pimples. These are known by the name of *Garddhabhiká.* * Sometime the glands that are situated at or about the joints of the cheek bones, become inflamed and swollen. Slight pain accompanies. This swelling is known by the name of *Páshánagardhabha* or Parotitis. It is born of *Báyú* and *Kafa.* Boils accompanied by severe pain appear in the cavities of the ears. They ripen and suppurate, and are called *Panasiká.* A kind of swelling manifests itself that gradually extends like erysipelas, and is accompanied by burning and fever. This is called *Jálagarddhabha,* or Cutaneous Erysipelas. It is otherwise called *Agniváta.* The coating is thin but seldom suppurates. Rarely, a few pimples are seen to ripen. This disease is born of *Pitta.* Carbuncular boils occur on the head, accompanied by severe pain and fever. They are called *Indravelliká.* They are born of all the 'Three Faults.' Abscesses sometimes appear on the arms and the sides, and the arm-pits. They are dark in colour and painful, and are called *Kakshá.* When boils like *Kakshi* appear on other parts of the body, they are called *Gandamálá.* Both these varieties are caused by excited *Pitta.*

A boil sometimes appears in the axilla and is accompanied by a burning sensation, like that produced by a live charcoal.

* These small eruptions over a circumscribed red surface of the body, called *Garddhabhiká,* are probably 'Lichen circumscriptus.'

The skin bursts, and fever also manifests itself. This is called *Agnirohini.* It is born of the 'Three Faults' and is incurable. The patient generally expires in the second week. The excited *Báyú* and the *Pitta* vitiate the flesh of the nails, cause suppuration and a burning sensation producing what is called *Chippa* or Onychia. It is commonly known in Bengal as *Angulhárá.* When the flesh of the nails becomes vitiated and first the two angles and then the whole of the nail rot off the disease is called *Kunakha* or psoriasis of the nails. Pustules appear on the feet, with slight inflammation and without discoloration. There is internal suppuration. The disease is called *Anusayi.* A large abscess appearing in the region of the groin, of the size of the fruit of *Convolvulus paniculatus,* is born of the 'Three Faults', and is called *Viddáriká.* The excited *Báyú* and the *Kafa* sometimes vitiate the flesh, the veins, the muscles, the adeps, and produce a number of knotty swellings. These burst of themselves and the discharge which take place has the appearance of *ghee,* honey, and fat. The flesh gradually wastes away, with the result that the sites of the knotty swellings become very hard. From the arteries and nerves a fœtid scent issues. Discharges also occur of fœtid matter of diverse colours. Sometimes hæmorrhage also takes place. This disease is called *Sarkarárbbuda* or open bleeding cancers.

The feet of those persons who have to make long and frequent journeys on foot, become dry,the soles become cracked. This is called *Pádadári.* If the soles of the feet receive wounds from treading on gravel or from thorns, knotty swellings appear which are known by the name of *Kadara.* If the feet be always kept in a wet state through contact with water or mire, sores appear between the toes and are accompanied by burning, itching, and pain. These sores are called *Alasa.* If the excited *Báyú* and *Pitta* reach the roots of the hair on the head,and cause them to fall away, and if the vitiated *Kafa* and the blood fills up the pores

from which the hair grows then baldness is produced. Baldness is called *Indralupta* or *Khálitya.* If the scalp of the head becomes hard and full of cracks, and is accompanied by itching, the disease is called *Dárunaka* or Tinea versicolor of the scalp and is due to both *Bayú* and *Kafa.* Sometimes numerous boils, each of small size, appear on the scalp, full of fœtid matter of copious measure. These are called *Arungshiká* or Tinea favosa and are born of vitiated *Kafa,* Blood and Worms. Wrath, or grief, or excessive toil, forces the heat of the body and the *Pitta* upwards into the head turning the hair prematurely gray. This disease is called *Palita.* Pimples like the thorns of the *Bombax Mulabaricum* appear on the faces of young men. These eruptions are caused by vitiated *Báyú, Kafa,* and Blood. Waste of semen however, is its principal cause. The pimples are called *Mukhadushiká* or Acne. Eruptions appear on the skin, covered with small pimples that resemble the prickles on lotus stalks. They are circular, of a pale colour, and are accompanied by itching. Born of the excited *Báyú* and the *Kafa,* they are called *Padminikantaka.* Sometimes pimples appear on the skin, which are of the shape of the seeds of *Phaseolus radiatus.* They are elevated, dark in colour, and painless, and are called *Máshaka* or warts. The inducing cause is the excited *Báyú.* Pimples of the size of sesame seeds and of a dark colour, born of all the 'Three Faults,' are called *Tilakálaka* or pigmentary nævi or moles. Eruptions which are circular, of a dark or black colour, and painless are called *Nyachccha* or Chloasma. At first only the pimples appear, then these coalesce and spread over other parts of the body. Through wrath and excessive toil, the *Báyú* and the *Pitta,* becoming excited, cause brown spots on the face that are generally circular and painless. They have no elevation above the skin, and are known by the name of *Vyanga.* In common parlance, these are called *Mecheta.* If these spots assume a dark hue, they are called *Niliká. Niliká* may also appear on the body.

Phymosis, &c.

If the penis is subjected to pressure or receives wounds from any cause, the foreskin becomes contracted and when drawn behind the head of the penis takes the form of a knotty growth hanging downwards. This disease is called *Parivartiká* or Phymosis. If the *Báyú* be predominant, Phymosis is accompanied with pain; if the *Kafa* predominates, the knotty growth becomes hard and is accompanied by itching. If from any cause the foreskin of the penis becomes upturned in such a way as not to revert to its normal position, the disease is called *Avapátiká* or Paraphymosis. The excited *Báyú,* affecting the foreskin of the penis, changes its nature in such a way that being drawn up, it cannot be drawn over again. The denuded glands cannot be again covered. This sort of contraction is accompanied by pain, and micturition, becomes exceedingly difficult and the jet becomes as thin as a thread. This disease is known by the name of *Niruddhaprakasa.* Sometimes from suppression of the urgings of stools, the downward *Báyú* becomes excited and either shuts up the anal canal or contracts it in such a way as to leave a very small opening. The result is that stools are passed with great difficulty. This disease is called *Sanniruddhaguda.* If the rectum of children be not properly washed, and if filth occasioned by sweat, stools, urine, etc., be allowed to accumulate, the consequence is the appearance of pimples that are accompanied by itching. The pimples easily burst and produce ulceration. Discharges occur of fœtid matter. This disease is called *Ahiputanaka* or Erythema. Neglect to bathe or wash the scrotum, causes accumulation of filth on it and the appearance of pimples and itch. If scratched, these burst and produce ulceration from which discharges occur of fœtid matter. This disease is called *Vrishnakachccha* or pruritis of the scrotum. Through excessive straining while passing stools, or weakness of the system caused by copious motions, the anal duct is expelled out from its place, it

is known as *Gudabhránsa* or prolapsus-ani. Sometimes particular parts of the body become inflamed. These burst and produce ulcerations. The edges of these ulcers are red, and they are accompanied by burning, intense pain, and even fever. The disease is called *Varáhadanshtraka.*

Treatment of the Minor Diseases.

If the pimples called *Ajagalwiká* be pierced with the prickles of fresh plants of *Solanum Xanthocarpum*, they then ripen and suppurate and soon disappear. Plasters applied over them of the roots of *Justica Adhatoda*, and those of *Cucumis colosanthes* prove efficacious. *Anusayi* or pustules appearing in the feet, should be treated as *Kafa*-born Erysipelas and *Vivrita* (ulcers like ripe figs) and *Indraviddha* (Herpes), *Garddhabhi* (Lichen circumscriptus), *Jálagraddhabha* (cutaneous erysipelas) *Indravelliká* (carbunclc of head), and *Gandhamálá* (painful abscesses on the skin), should all be treated as Erysipelas born of *Pitta.* By applying plasters of the Indigo-plant and the roots of *Trichosanthes dioica*, the pain of cutaneous Erysipelas may be checked. *Vidáriká* (large abscess in groin or axilla), *Panasiká* (boil in the orifice of the ear) and *Kachcchapiká* (enlarged scrofulous glands) may be cured by repeatedly applying leeches, or plasters of the bark of the roots of *Moringa Pterygosperma*, and *Cedrus deodara.* In *Astrálaji* (tubercles like unripe figs), *Yavaprakyá* (small tubercles like barley corn) and *Páshánagarddhabha* (Parotitis), *sweda* should be applied at the outset. Then plasters made of realgar, *Cedrus deodara*, and *Aplotaxis auriculata*, or fomentation should be applied. When suppuration is brought about, the treatment laid down for boils and ulcerations should be followed. In Parotitis, such plasters as check swellings caused by *Báyu* and *Kafa* are beneficial. In *Valmika* surgical operation should be resorted to for extracting the suppurating scrofulous glands. The parts should then be cauterised. Upon the ulceration should then be applied the paste of realgar, orpiment, the fruit of *Semecarpus Anacardium*, *Elettaria*

cardamomum, *Aglaia Agallocha*, *Pterocarpus santalimus*, and leaves of *Jasminum grandiflorum*. In cases of *Pádadári* or cracked soles, plasters should be repeatedly applied of wax, fat, marrow, *ghee*, and the ashes of green barley-spikes. By rubbing the feet also with the exudation of *Shorea robusta*, and *Saindhava* salt, both reduced to powder,and mixed with honey, *ghee*, and mustard oil, relief may be had. In *Alasa* (ulcerations in the interstices of the toes), the feet should first be dipped for sometime in *Kanji* and plasters should be applied on the ulcerations, made of the leaves of *Trichosanthes dioica*, the bark of *Melia Azadirachta*, sulphate of iron, and three *myrobalans*. Another plaster that operates beneficially consists of the leaves of *Trigomella fœnum-græcum* and turmeric, reduced to paste. The exudation of the stalk of *Arumcampanulatum* is also beneficial. As regards *Kadara* (corns), these should be extracted by surgical operation and the parts should then be cauterised. For purposes of cautery hot oil may be used. *Chippa* (Onychia) requires surgical operation. The part should first be drenched with warm water and the knife used. For curing the ulceration, the pulv of the dried exudation of *Shorea robusta*, or such oils as are useful for treating ulcerations in general, should be used. Relief may be obtained in Onychia by repeatedly applying plasters of *Chebulic myrobalans* rubbed with the juice of raw turmeric placed on an iron plate. By bandaging the affected finger with a few leaves of *Gmelina arbosea*, relief may be had in this malady. In *Kunakha* or Psoriasis of nails, the pulv of borax should be inserted within the affected nail. Plasters also should be applied of borax and the exudation of *Echites dichotoma*, pounded together. In that variety of Lichen which is called *Padminikantaka*, plasters should be applied of the ashes of lotus stalks. The eruptions should also be rubbed with the bark of *Melia Azadirachta* and the leaves of *Cassia fistula*, pounded together into a paste. The pain caused by *Jalagarddhaba* is promptly relieved by applying plasters made of the roots

of indigo plant, and the roots of *Trichosanthes dioica*, pounded together into a paste and then mixed with *ghee*. In *Ahiputana* (Erythema), the sores should be repeatedly washed with the decoction of the Three *myrobalans* and catechu. Plasters should also be applied of *Pladera decussata*, galena, and liquorice, pounded together. In Prolapsus-ani, the expelled duct should first be softly rubbed with cow's fat and then carefully inserted back with the finger into its natural place. A piece of leather with a hole in the middle should be tied upon the rectum for preventing a repetition of the prolapsus. The disease may be checked by the patient using *Chángeri-ghrita* internally, and by rubbing *Mushikádya-toila* on the rectum. In *Parivartika* or Phymosis, the turned-up foreskin should first be laved with *ghee*. Fomentation should then be applied with the heated paste of the seeds of *Phâseolus radiatus*. After it has been made soft by these means, the foreskin may then be restored to its normal position. A plaster should, however, be applied upon it of warm flesh. In *Avapátiká* or Praraphymosis the same treatment should be adopted. In *Niruddhaprakasa* or retention of urine caused by strictures in the urethra, tubes or catheters made of gold or silver and rubbed with *ghee* and other oily substances, should be carefully inserted into the urethra and the urine brought out. For widening the passage, every alternate day a tube slightly thicker than the one last used should be passed. In the disease known as stricture of the rectum, tubes or catheters should be passed in the same way. Warts and pigmentary nævi or moles should be removed by surgical operation and the parts should then be cauterised. If warts be rubbed with the pulv of conch-shells, using a stick of the raw stem or branch of *Ricinus communis*, or if the ashes obtained by burning the sloughs cast off by snakes be used for the same purpose, beneficial results may be obtained. For curing Acne, the following plasters may be used: 1. *Symplocos racemosus*, coriander seeds and *Acorus calamus*;

2. *Gorochaná* (concretions found in the gall-bladder of the ox), and the pulv of pepper ; 3. mustard seeds of the white variety, *Acorus calamus*, *Symplocos racemosus*, and *Saindhava* salt ; 4. the sharp prickles of *Bombax Malabaricum*, or the seeds of *Cicer lens*, grinded into paste with milk. For curing and preventing the extension of *Vyanga* or brown spots on the face, plasters should be applied of *Pterocarpus santalinus*, *Rubia cordifolia*, *Aplotaxis auriculata*, *Symplocos racemosus*, *Aglaia Roxburghiana*, new leaves and buds of *Ficus Indica* and seeds of *Cicer lens*, grinded together into a paste. Other remedies for these spots, as also for those called *Niliká*, are *Haridrádya-taila*, *Kanaka-taila* and *Kumkumádya-taila*. In *Arunshiká* or Tinea favosa, the head should first be shaved. The sores should then be washed with the decoction of *Melina Azadirachta*. The juice of horse dung, mixed with *Saindhava* salt, should then be applied. Plasters also of old mustard oil, with the dung of the cock, grinded together with cow's urine, prove beneficial in this disease. The scriptural medicine called *Dwiharidrádya-taila* is also a good remedy. For curing scabs of the head, they should be washed with water in which have been dissolved the ashes of the straw of *Kodo-dhán* or *Paspalum scrobiculatum*. Plasters should then be applied of the filaments of the *Nymphœa stellata*, liquorice, sesame, and the fruits of *Phyllanthus Emblica*. *Triphaládya-taila* and *Vahni-taila* are very beneficial in this disease. In baldness of the head, the part that has become bald should be pricked with needles or rubbed with the leaves of *Ficus glomerata* of the smaller variety, or such other leaves as are rough and prickly, for bringing about ulceration. Plasters should then be applied over the ulcerations, made of the red fruits of *Abrus precatorius*. By applying plasters of goat's milk, galena, and the ashes of ivory incinerated according to the method called *Puta*, grinded together, the growth may be induced of hair. The scriptural remedies are *Snuhyádya-taila*, *Málatádya-taila*, and the oil of liquorice. For preventing premature whiteness of the hair, the hair should be rubbed with

the following preparation, *viz*., the three *myrobalans*, indigo leaves, iron, and *Verbesina calandulacea*, taken in equal measures, and subjected to the process called *Bhávana** with goat's urine. Another preparation consists of the flowers of *Nymphæa stellata* soaked in milk kept in an iron pot and buried under the earth for a month. The most efficacious remedy, however, is *Mahánila-taila*. The use of our *Kesh-ranjan-taila* cures *Dárunaka* (Tinea versicolor of scalp), *Indralupta* (baldness), and *Pálitya* (premature whiteness of hair). *Kakshá*, (painful abscess near axilla), and *Irivelliká*, (carbuncle on the head) should be treated like Erysipelas born of *Pitta*. In *Panasiká* (boil in the ear), *sweda* or fomentation should first be applied. Plasters should then be used of realgar, *Aplotaxis auriculata*, turmeric, and *Cedrus deodara*, pounded together. When suppuration has been brought about, surgical operation should be performed, and the sore or ulceration that is caused should be treated in the usual way. *Sarkarárbbuda* or open bleeding cancers should be treated as ordinary boils. In *Vrishanakachecku* or Pruritis scrotal, the scrotum should be rubbed with the exudation of *Shorea robusta*, *Aplotaxis auriculata*. *Saindhava* salt, and mustard seeds of the white variety, pounded together. In fact, this disease should be treated in the same way as *Pámá* or Eczema, and *Ahiputana* or Erythema. Our *Kshatári-oil*, and *Marichádya-taila* are good remedies. In Erythema, plasters should be applied of sulphate of iron, *Gorochaná* (concretions found in the gall-bladder of the ox), sulphate of copper, orpiment, and galena, pounded together with *Kánji*. In the disease called *Sukaradanshtraka* or Phlegmonous Erysipelas, the patient should take turmeric and the root of *Verbesina calandulacea* pounded together into a paste with cold water and then mixed with *ghee* of cow's milk. The

* *Bhávná* is the maceration of powders in fluids. The powders are soaked in fluids and allowed to dry in the sun. The process is repeated several times, so that the active principles of the drugs may properly combine.

methods of treatment laid down for Erysipelas should also be followed in this disease. In *Nyachccha* or Chloasma, the part affected should be rubbed with fried borax and the paste of white sandal wood, or fried borax and honey. All those plasters may also be applied which are prescribable for Pityriasis versecolor. In these and other eruptions, *Saptachcchaddádi-taila*, *Kumkumádi-ghrita*, *Sahachara-ghrita*, and our *Himánsudrava* are very efficacious. The treatment of these minor diseases is laid down in brief. The intelligent physician, taking note of the Faults excited, and the actual condition of the diseases and the patient, should have recourse to other remedies than those laid down here. In fact, the exercise of discretion is necessary in dealing with these maladies.

Diet and Forbidden Practices.

The regimen prescribable in these diseases should be such as would alleviate the particular Fault or Faults that might appear to be excited. Such food and practices should be avoided as have a tendency to aggravate the excited Faults.

CHAPTER LX.

MUKHA-ROGA.

(DISEASES OF THE MOUTH.)

Names and Causes.

Those diseases which affect the lips, the gums, the teeth, the tongue, the palate, the throat, and other parts of the mouth, are known by the general name of diseases of the Mouth. By eating the flesh of animals that dwell in marshy regions, or fish, milk, or curds etc., in excessive measure, the 'Three Faults' become excited with the result that diseases of the mouth are generated. In many of the diseases it is the *Kafa* that predominates.

Varieties and Symptoms of the Diseases of the Lips.

Among the diseases of the lips those which are born of the *Báyú* have these characteristics : the lips become rough, dark in colour, dry, callous to touch, and accompanied by pains like to those which are caused by needles. Cracks also are seen. In *Pitta*-born diseases, the lips become yellow in colour. There is pain and burning. Pimples also appear, covering the entire surface of the lips. These ripen and suppurate. In *Kafa*-born diseases, the lips become cold to the touch, pale in colour, heavy, slimy, and accompanied by itching. They are painless, and pimples appear that are of a uniform colour with the skin. In those diseases of the lips which are born of the 'Three Faults,' the colour of the lips sometimes becomes yellow and sometimes white, and pimples of diverse kinds appear and cover them entirely. In those diseases of the lips that are born of the vitiation of the blood, the lips assume the hue of ripe dates. Pimples cover them, and discharges of blood occur. In diseases born of the vitiation of the flesh, the lips become

heavy, thick, and elevated like balls of flesh. Worms are generated in their ends or corners. In diseases born of vitiated Adeps, the lips become heavy, accompanied by itching and of the colour of the surface of *ghee* kept in a pot. Watery discharges of a limpid colour occur. If the lips become diseased in consequence of any wound or violence, pain appears at the outset like 'o' what is caused by cracks or cuts inflicted on them. Subsequently the symptoms appear of the particular Fault or Faults that may be excited.

Diseases of the Teeth.

Among the diseases that affects the gums, is that which is known by the name of *Sitáda* or Scurvy, bloody discharges take place from the gums without any apparent cause, and the flesh of the gums begins to rot and gradually fall off. At first fœtid odour emanates. The colour becomes dark. Fœtid discharges also begin to take place. The gums become soft, and then the rotting commences. This disease arises from vitiated *Kafa* and blood. If swellings appear at the roots of two or three teeth, the disease is called *Dantaputtaka* or gum-boils. This malady also is born of vitiated *Kafa* and blood. That disease in which the teeth become loose and in which blood and pus begin to flow from the roots, is called *Dantaveshta* or inflammation of the sockets. The fact is, the substance of the teeth becomes vitiated. This painful malady affecting the roots of the teeth is born of vitiated blood. That disease in which the teeth become loose, and the gums, palate, and lips become rotten, is called *Mahásaisira* or gangrenous inflammation of the gums. It is born of the excitement of the 'Three Faults'. If the flesh of the teeth begins to rot, and bloody discharges occur, the disease is called *Paridara* or bleeding gums. This malady is born of bloody *Pitta* and vitiated *Kafa*. If a burning sensation appears in the gums, followed by suppuration, and if in consequence thereof the teeth fall off, the disease is called *Upakusa* or inflammation of the gum. It is born of bloody *Pitta*. If in consequence of wounds or acts of violence the gums

receive any injury and inflammation sets in and the teeth become loose, the disease is called *Vaidarbha*, or inflammation from injury. If in consequence of the excited *Báyú*, an extra tooth begins to spring from the root of some tooth, it is called *Khalivardhana*. When it has fully appeared, all pain ceases. Since, again, this kind of tooth appears when one is of advanced years, it is called *wisdom tooth*. The *Báyú* becoming excited, sometimes causes many teeth to rise irregularly from the roots of other teeth. Besides being irregular, they present an ugly appearance. This disease is called *Karáladanta*. It is incurable. If swelling appear in the roots of the grinders, accompanied with great pain, and slimy secretions take place from those swellings, the disease is called *Adhimánsa*. Besides these, other maladies affect the gums. These produce sores and ulcerations terminating in sinus.

Among the varieties of the diseases that affects the teeth, that called *Dálana* (Tooth-ache) is very painful. The patient feels as if his teeth are bursting. This disease is *Báyú*-born. In the disease called *Krimidanta* (Caries) black holes appear in the teeth. Painful swellings also appear in the roots, from which slimy secretions occur. The pains sometimes increase without any apparent cause. This disease also is born of excited *Báyú*. In the disease called *Bhanjanaka* (fracture of the teeth), the mouth becomes bent sideways and the teeth break. It is born of *Báyú* and *Kafa*. In the disease called *Dantaharsha* (Sensitive teeth), the teeth become unable to bear cold, heat, wind and all things that are sour. The fact is, when brought into contact with these, a painful sensation arises. It is born of *Báyú* and *Pitta*. Sometimes the flesh of the teeth becomes vitiated, with the result that inflammatory swellings appear both inside and outside the gums, accompanied with great pains. This disease is known by the name of *Dantavidradhi* (gum-boils). Fœtid discharges take place from the swellings. When the swelling burst, blood and pus issue from them. If the secretions of the teeth be dried up by the *Báyú* and

the *Pitta*, the teeth become as rough as gravels. This disease is known by the name of *Dantasarkará* (Sordes). If when the accumulated sordes burst, and the teeth also show cracks, the disease is called *Kapáliká* (hard adherent sordes). The teeth gradually fall off. If in consequence of vitiated Blood and *Pitta*, some of the teeth become dark in colour, the disease is called *Syávadanta* (black or necrosed teeth).

Diseases of the Tongue Symptoms and Varieties.

Among the diseases which affect the tongue, in those which are *Báyú*-born, the tongue shows cracks and the surface becomes thorny and can not taste. In *Pitta*-born diseases, the tongue becomes covered with numerous thorns that are red, long, and accompanied with a burning sensation. In *Kafa*-born diseases, the tongue becomes heavy and covered with fleshy growths which resemble the thick thorns of *Bombax Malabaricum*. If a swelling appears below the tongue, caused by vitiated *Kafa* and Blood, it is called *Alásá* or Glossitis. If this disease assumes an intense form, then the swelling ripens and suppurates and the tongue becomes paralysed. If in consequence of such a swelling that is born of vitiated *Kafa* and Blood, the tongue assumes an elevated position ; and if it is accompanied by burning and itching, and if discharges occur of mucous and salivary secretions, the disease is called *Upajihvá* or Ranula.

Diseases of the Palate; Symptoms and Varieties.

Amongst the diseases of the palate, the swelling that appears in the palate, born of vitiated blood, and that gradually assumes the appearance of a bag filled with air, is called *Galasundi* or Enlarged tonsil. The supervening symptoms are thirst and cough. The excited *Kafa* and Blood sometimes causes an inflammatory swelling at the root of the palate, that resembles, in shape and size, a fruit of *Hibiscus vitifolius*. It is accompanied by pain similar to what is caused by a hundred needles continuously pricking the parts. This disease is called *Tundikeri* or

abscess of tonsil. It ripens and suppurates. Another kind of swelling appears in the palate, born of vitiated blood. It is red in colour, and is neither very large nor small. It is accompanied by fever and intense pain, and is called *Dhrusha* or Cynanche Tonsillaris. In consequence of the excitement of the *Kafa* a swelling appears in the palate that assumes the shape of a tortoise. It is accompanied by slight pain and takes a long time to enlarge. This disease is called *Kachcchapa* or Hypertrophy of Tonsils. Sometimes a fleshy growth appears in the palate, due to vitiated blood. This is known by the name of *Raktárbbuda* or *Tályarbbuda* (Painful tumour of palate). Sometimes in consequence of the vitiation of the *Kafa*, a fleshy growth appears in the palate. This is called *Mánsaghâta* or painless tumour of palate. It is free from pain. Through vitiation of the *Kafa* and the Adeps, a painless tumour appears in the palate, of the shape and size of a jujube. This is called *Tálupupputa.* That disease in which the palate repeatedly becomes dry, in which severe pain is felt as if the palate were bursting, and in which the patient's breathing becomes hard, is call *Tálusosha* or Inflammation of the palate. It is born of the excited *Báyú.* Sometimes in consequence of the predominance of the excited *Pitta*, the palate becomes inflamed and suppuration sets in. This disease is known as *Tálupáka*, or abscess of palate.

Diseases of the Throat. Symptoms and Varieties.

In consequence of the excitement or vitiation of the 'Three Faults', many diseases appear in the throat. Surgical operation becomes necessary. In fact, many of them are incurable without a surgical operation. Amongst the diseases of the throat there are two *viz., Rohini* and *Adhijihva*, that may be cured by administering medicines, no operation being necessary. We shall lay down the symptoms of these two first. When the 'Faults' becoming excited, vitiate the flesh and blood and cause fleshy growths to appear all around the tongue, the disease is called *Rohini.* These fleshy growhts, gradually becoming enlarged, at last

close up the ducts of the throat endangering life. A fleshy growth appears at the root of the tongue. Its shape is like that of the end of the tongue itself. It is called *Upajihva* or Ranula. If it ripens and suppurates it becomes incurable.

Diseases of the Mouth called *Sarvasara*.

Sometimes the whole of the mouth becomes diseased. The diseases that affect the whole of the mouth and not any particular part of it are called *Sarvasara*. In consequence of the excitement of the *Báyú*, the whole of the mouth becomes covered with small boils which are accompanied by piercing pains. The patient feels that his mouth is being pierced by a thousand needles. If *Pitta* be excited, these boils assume a yellow or red hue, accompanied by intense burning. If the *Kafa* be predominant, the boils are accompanied by slight pain as also itching. Their colour becomes like that of the surface on which they appear.

Treatment of the Diseases of the Lips.

In *Báyú* born disease of the lips, the lips should be rubbed with wax mixed with oil or *ghee*. The pulv also of *Lobána*, the exudation of *Shorea robusta*, *Balsamodendron Mukul*, *Cedrus deodora*, and liquorice, should be gently rubbed on the lips. If plasters be applied of the exudation of *Shorea robusta*, oil or *ghee*, cooked with wax and treacle, they remove the pains and ruffness of the lips, and stop discharges of pus and blood. In *Pitta*-born diseases of the lips, the patient should eat and drink things that are bitter. Cooling plasters should be applied. The disease should be treated after the manner of abscesses born of excited *Pitta*. In *Kafa*-born diseases, the lips should be rubbed with the Three Bitters, carbonate of soda, and the ashes of green barley spikes, mixed together with honey. In Adeps-born diseases of the lips, the application of heat with a piece of cloth is beneficial. The lips should also be rubbed with the pulv of *Aglaia Roxburghiana*, the Three *myrobalans*, and *Symplocos racemosus*, mixed with honey. For curing cracks and sores on the lips,

plasters should be applied of the exudation of *Shorea robusta*, red chalk, coriander seeds, mustard-oil, *ghee*, *Saindhava* salt, and wax, mixed together. In those diseases of the lips which are born of the 'Three Faults', the treatment should be directed towards the alleviation of that Fault which may appear to be predominant.

Treatment of Diseases of the teeth.

In *Sitáda* or Scurvy, gargles should be used of the decoction of dry ginger, mustard seeds and Three *myrobalans*. By applying plasters made of the pulv of sulphate of iron, *Symplocos racemosus*, *Piper longum*, realgar, *Aglaia Roxburghiana*, and *Cardiospermum Halicacabum*, mixed with honey, beneficial results may be expected in Scurvy, for these prevent the rotting of the flesh. By rubbing the teeth with the pulv of *Aplotaxis auriculata*, *Symplocos racemosus*, *Cyperus rotundus*, *Mimosa pudica*, *Cissampelos hernandifolia*, *Piper Chaba*, and turmeric, discharges of blood, itching, and pains may be mitigated. In *Dantapuppata* (gum-boils), at the outset, blood-letting is beneficial. The five salts mixed with honey, as also the ashes of green barley spikes, if rubbed, produce beneficial results. In *Shaladanta* or the disease in which the teeth or some of them become loose, much good is done by gargles of the decoction of *Ficus Indicus* and *Ficus religiosa*, and other trees which produce milky juices. Gargles of the decoction also of *Barleria cristata* (of the blue variety) alleviate the disease. The patient, by chewing unripe fruits of *Mimusops Elengi*, may derive much benefit. In *Dantaharshá* (Sensitive teeth), gargles of mustard oil and other articles which are alleviative of *Báyú*, produce good results. In *Dantashula*, relief may be obtained from gargles of the decoction of *Minusops Elengi*. In *Dantaveshta* or inflammation of the socket, blood-letting, gargles of the decoction, mixed with a little *ghee* and honey, of *Ficus Indicus*, *Ficus religiosa*, and similar other trees, prove beneficial. Much good is also derived by

gently rubbing the gums with the pulv of *Symplocos racemosus*, red sandal wood, liquorice, and lac mixed with honey. In *saisira* or inflammation of the dental periosteum, blood-letting and repeatedly holding within the mouth cupfuls of the decoction of *Ficus Indicus* and the rest, do much good. Plasters also of the pulv, mixed with honey of *Symplocos racemosus*, *Cyperus rotundus*, and galena, alleviate the disease. The treatment of *Paridara* (bleeding gums), and *Upakusa* (inflammation of gum), should be the same as that of *Sitáda* or Scurvy. In *Sitáda* or Scurvy, gargles of warm water in which has been dissolved the paste of *Piper longum*, mustard seeds of the white variety, dry dinger, and the fruits of *Eugenia acutangula* do much good. The diseases known as *Dantavaidarbha* (inflammation from injury), *Adhidanta* (extra teeth), *Adhimángsa* (swelling round the wisdom tooth) and *Sushira* are curable by surgical operation. When a sinus has formed in the root of a particular tooth, that tooth should be extracted. If, however, the tooth be one of the upper row, it should not be extracted. Sinus in a tooth-root is cured by frequently holding in the mouth cupfuls of the decoction of the leaves of *Jasminum grandiflorum*, the fruits of *Randia dumetorum*, *Picrorhizza kurroa*, and *Flacourtia Supida* as also by applying mustard oil cooked with *Symplocos racemosus*, catechu, *Rubia cordifolia*, and liquorice. In *Dantasarkará* or Sordes, the knife should be applied, but in such a way as not to injure the roots of the affected teeth. Removing the Sordes by the knife, the pulv of lac mixed with honey should be applied. In *Kapáliká* or hard adherent Sordes, the treatment should be the same as that of *Dantaharshá* or Sensitive teeth. In *Krimidanta* or Caries, plasters should be applied of *assafœtida* heated on a fire. One derives great benefit in this disease by holding in the mouth cupfuls of the decoction, mixed with mustard oil, of *Solanum Indicum*, *Celsia Coromandeliana*, the roots of *Ricinus communis*, and *Solanum, Xanthocarpum*. By filling the ears also

with the juice of *Phlomis Zeylanica*, sea-foam,* honey, and mustard oil, Caries may be cured. If one chews the roots of *Euphorbia neriifolia*, and holds the chewed roots in one's mouth for sometime, worms are seen to come out of the teeth and teeth roots to the relief of one suffering from their existence. By applying to the teeth plasters of the legs of crabs reduced to paste, the grinding of the teeth during sleep may be checked. By boiling at least 2 legs of a crab in cow's milk till it becomes thick and laving it on the soles of the feet before one goes to sleep, the grinding of the teeth during sleep may be checked. The scriptural medicines are *Dantarogásani-churna* and *Dantasamskára-churna*. These may be used in almost all kinds of diseases of teeth. Our *Dantadhavaná-churna* also is very efficacious in all affections of the teeth.

Treatment of those Diseases of the Mouth which affect the Tongue.

In *Báyú*-born diseases of the tongue the treatment should be the same as that of the *Báyú*-born diseases of the lips. In *Pitta*-born diseases of the tongue, the tongue should be rubbed with rough leaves and a little blood let out by this means. After this, the pulv of the following should be rubbed on the tongue, *viz.*, *Asparagus racemosus*, *Tinospora cordifolia*, *Convolvulus paniculatus*, *Phaseolus trilobus*, *Glycine debelis*, *Physalis flexuosa*, *Rhus succedanea*, bamboo manna, the fragrant wood called *Padmakáshta*, the root-stock of *Nymphæa lotus*, *Sida cordifolia*, the same of the yellow variety, *Vitis vinifera Cœlogyne ovalis* and liquorice. The decoction also of these drugs should be laved on the tongue. In *Kafa*-born diseases of the tongue, the tongue should similarly be rubbed with rough leaves and a little blood let out by this means. After this, cupfuls should be held in the mouth of the decoction of these drugs, *viz.*,

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* *Samudraphena* is literally foam of the sea. The fact is, the thing which sells under that name is a chalky substance existing in layers. Hindu physicians regard it as solidified sea-foam, as is gathered from the sea-coast.

Piper longum, the roots of *Piper longum*, *Chavica Officinarum*, the roots of *Plumbago Zeylanica*, dry ginger, pepper, *Pothos officinalis*, *Piper aurantiacum*, cardamoms of the larger variety, *Ptychotis Ajowan*, the seeds of *Holarrhena antidysenterica*, *Cissampelos hernandifolia*, cumin seeds, mustard seeds, the fruits of *Melia Azadirachta*, *Assafœtida*, *Siphonanthus Indica*, the roots of *Sanseviera Zeylanica*, *Aconitum heterophyllum*, *Acorus calamus*, *Embelia Ribes*, and *Saindhava* salt. By rubbing the ashes of the incinnerated root-stocks of *Colocasia Indica*, *Saindhava* salt and mustard oil, mixed together, on the tongue, and then chewing the filaments of *Citrus medica* and other plants of a similar kind, mixed with the exudation of *Euphorbia neriifolia*, the dulness of the tongue may be removed. *Upajihbha* or Ranula should be rubbed with rough leaves and then the ashes of the green of barley spikes, should be applied on it. The pulv also of the Three Bitters, *Chebulic myrobalans*, and the roots of *Piper Chaba*, may be applied instead. Another medicine for Ranula is mustard oil cooked with the above drugs.

Treatment of Diseases of the Palate.

Almost all diseases of the palate require surgical operation for their cure. Relief is obtained in *Galasundi* or enlarged tonsil by chewing the roots of *Nyctanthes arbor tristis*. Gargles also of decoction of *Acorus Calamus*, *Aconitum heterophyllum*, *Cissampelos hernandifolia*, *Vanda Roxburghii*, *Picrorrhiza kurroa*, and the bark of *Melia Azadirachta*, prove beneficial.

Treatment of Diseases of the Throat.

In *Báyú*-born *Rohini*, blood-letting at the outset is beneficial. Immediately after, salt should be rubbed upon it, and the patient should hold in his mouth lukewarm mustard oil. In *Pitta*-born *Rohini*, *Pterocarpus santalinus*, sugar, and honey, should be mixed together and rubbed on it. Gargles also of the decoction of *Vitis vinifera* and *Grewia Asiatica* prove beneficial. In *Kafa*-born *Rohini*, salt and *Picrorrhiza kurroa*, mixed together, should be

rubbed. The patient should also snuff mustard oil cooked with *Clitorea Trenatea, Embelia Ribes, Croton polyandrum,* and *Saindhava* salt. In Blood-born *Rohini,* the treatment should be like that of the *Pitta*-born variety of the disease. *Adhijihva* should be treated in the same way as *Upajihva* or Ranula. By rubbing dry ginger and pepper reduced to powder, as also salt and other articles of keen virtues, relief may be obtained in *Adhijihva.* In all diseases of the throat relief may be obtained by keeping in the mouth balls made of the pulv of *Kálaka, Colocasia antiquorum* of the yellow variety, and *Ksháraguríka.*

Treatment of those Diseases of the Mouth which are called *Sarvasara.*

In those diseases which affect every part of the mouth, and which are called *Sarvasara,* gargles should be used of the decoction of the leaves of *Trichosanthes dioica,* the leaves *Eugenia Jambolana,* the leaves of *Mangifera Indica,* and the leaves of *Echites Caryophyllata.* Gargles also of the decoction, when cooled, mixed with honey, of the leaves of *Jasminum, grandiflorum, Tinospora cordifolia, Vitis vinifera, Hedysarum Alhagi Berberis Asiatica,* and the three *myrobalans,* cure *Mukhapâka* or inflammation of the interior of the mouth. By holding the pulv. of *Piper longum,* cumin seeds, *Aplotaxis auriculata,* and the seeds of *Holarrhena antidysenterica, Mukhapáka,* sores within the mouth, fœtid secretion, and fœtid smell, are all relieved. *Saptachchadádi* and *Pataládi* decoctions, *Khadira-vatika, Vrihat-khadiravatiká, Vakuládya-taila,* may, with discretion, be prescribed in all diseases of the mouth.

Diet and Forbidden Practices.

The diet in these diseases should be such as checks the particular Fault or Faults that may be excited. Generally speaking, all articles that are alleviative of *Kafa,* are beneficial in diseases of the mouth. The articles that should be avoided in these diseases are fish, the meat of animals that

live in marshy regions, curds, milk, treacle and *Phaseolus radiatus.* All articles, again, that are sour, and all that are hard, should also be avoided. The patient should not lie with his face downwards. He should also avoid sleep at day-time. Tooth-sticks should never be used.

CHAPTER LXI.

KARNA-ROGA.

(DISEASES OF THE EAR.)

Symptoms of *Karna-shula*, Otalgia, &c.

The *Báyú*, coursing in abnormal directions within the ear, produces a pain that is very afflicting. If any other Fault, *viz.*, *Pitta* or *Kafa*, be excited at the same time, its indications also manifest themselves. This severe pain in the ear is called *Karnashula* or Otalgia. Sometimes one hears the noises of drums and conchs, etc., within one's ears. This disease is known by the name of *Karnanáda* or Noise in the ears. If the *Báyú*, or the *Báyú* and the *Kafa*, acting together, obstruct the sound-bearing ducts of the ear, the result is *Vádhirya* or deafness. The power of hearing is lost. If one hears within one's ears a sound like that of flutes, the disease is called *Karna-ksheda.* In consequence of wounds on the head, or of one's being drowned in water, or of boils in the ear that suppurate and burst, discharges occur from the ear of pus, fætid juices, or water. This disease is known by the name of *Karnasráva* or Otorrhœa. If constant itching occurs within the ear, the disease is called *Karna-kandú* or itching ears. If in consequence of excited *Pitta,* the *Kafa* within the ear is dried up, the result is the generation of a kind of filth within the ear. This disease is known by the name of *Karnaguthaka* or wax in the ear. If owing to the administration of oily substances, this wax-like filth becomes dissolved and begins to be discharged through the

nose and the mouth, the disease is called *Karnapratináha.* It is generally accompanied by *Arddhávabhedaka* or Hemicrania. Through excitement of the *Pitta,* filth is generated within the ear and fœtid discharges also take place. The disease is called *Karnapáka* or suppuration in the ears. If fœtid discharges of pus and other matter, from whatever cause, occur the disease is called *Pútikarna.* Sometimes blood and flesh rot within the ear and worms are generated in the rotten matter. The disease is called *Krimikarnaka.* Besides these, other diseases, such as *Vidradhi* or abscesses, *Arbbúda* or tumours, occur in the ears. From the entrance of worms or insects, and wounds, diverse other ailments afflict the ears.

Treatment

By filling the ears with half a tolá of the juice of ginger, $\frac{1}{4}$ tola of honey, 1 *rati* of *Saindhava* salt, and $\frac{1}{4}$ tola of the oil of sesame, mixed together, relief may be obtained in *Karnashula* or Otalgia, *Karnanáda* or noises in the ears, *Vádhirya* or deafness, and *Karnaksheda.* The pains may be alleviated by filling the ears with the juice slightly heated, of any one of these, *viz.,* garlics, ginger, the bark of *Moringa pterygosperma,* radishes, or the barks of plantain plants. Another efficacious remedy for *Karnashula* or Otalgia is filling the ears with the lukewarm juice obtained from the leaves of *Euphorbia neriifolia,* kept within covers made of the leaves of *Calatropis gigantea,* and heated on a fire, or the juice obtained from the leaves of *Euphorbia neriifolia* laved with *ghee* and heated on a fire. In *Karnanáda, Karna-ksheda,* or noises of different kinds within the ears, and *Vádhirya* or deafness, relief may be obtained by filling the ears with *Katú-taila* or *Másha-taila* mentioned in the chapter on the diseases of the nervous system. By using as snuff the decoction of dry ginger mixed with treacle, one suffering from diseases of the ear derives great benefit. In *Putikarna* or fœtid discharges from the ears, relief is obtained by filling the ears with the pulv of the barks of *Ficus Indicus, Ficus religiosa, Ficus infectoria, Ficus*

glomerata, and *Calamus rotang*, mixed with the juice of *Feronia elephanta* and honey. *Karnaguthaka* or wax in the ear, mustard oil should first be applied for softening the wax-like substance, and then removing it by surgical intruments. For killing worms, the ears should be kept filled with the juice of *Cleome viscosa*, *Vitex Nigando*, *Gloriosa superba*, mixed with the pulv of the Three Bitters. By applying mustard oil, as also the smoke of *Solanum Metongena*, relief may be had in *Krimi-karnaka*.

Sores Caused by Improper Boring of the Ears.

If at the time of boring the ears, proper places are not selected, sores, accompanied by great pains, arise. By applying plasters of liquorice, barley, *Rubia cordifolia*, and the roots of *Ricinus communis* pounded together, and mixed with *ghee* and honey, relief may be obtained. If suppuration takes place, it should be treated like ordinary sores.

Scriptural Medicines.

The scriptural medicines, prescribable in diseases of the ear, are *Bhairava-rasa*, *Indubati*, *Sárivádi*, *Dwipiká-taila*, *Apámárgakshára-taila*, *Dashamula-taila*. *Jamvádya-taila*, *Sambuka-taila*, *Nisha-taila*, and *Kushthádya-taila*. Of course, these remedies are to be applied with discretion.

Diet and Forbidden Practices.

In diseases of the ear also, such food should be given as alleviates the particular Fault or Faults that may be noticed to be excited. In *Karnanáda*, *Karnaksheda*, deafness, and other diseases of the ear which are caused by the excited *Báyú*, the treatment should be like that which is adopted in diseases of the *Báyú* or of the Nervous System. In *Karna-páka* or suppuration of the ear, *Karnasráva* or fœtid discharges, and other diseases induced by the excited *Kafa*, the treatment should be like that of acute Rheumatism. The directions about food and practices that are laid down for acute Rheumatism apply to these diseases also.

CHAPTER LXII.

NÁSÁ-ROGA.

(DISEASES OF THE NOSE.)

Symptoms of *Pinasa*, &c.

The *Kafa*, dried up by the *Báyú*, obstructs the nose, and a pain is felt like to what is caused by the exhalation of smoke through the nasal duct. Sometimes the nose becomes dry and sometimes not so, loss of the sense of smell as also of the sense of taste is produced. This is called *Pinasa* or inflammation of the Schneiderian Membrane. The symptoms that appear first are heaviness of the head, disgust for food, watery discharges from the nose, weakness of the voice, and repeated discharges of mucous secretions. When *Pinasa* matures, the *Kafa*, becoming thick, disappears in the nose, the voice improves, but the other symptoms persist. When the *Báyú* at the root of the palate becomes vitiated by the action of the vitiated Blood, *Pitta* and *Kafa*, and when that vitiated *Báyú* escapes through both the mouth and the nose, the disease is called *Putinasya* or Ozæna. When the *Pitta* in the nose, becoming vitiated, produces a large number of pustules which ripen and suppurate, or in which the nasal canal begins to rot and becomes full of fœtid matter, it is called *Násáka* (pustules in the nose.) If in consequence of the nerves in the nose becoming vitiated by the action of the excited *Báyú* and other Faults, or of wounds on the forehead, discharges of blood mixed with pus take place from the nose, the disease is called *Puyarakta.* When the *Báyú* that exists along with the *Kafa* in that vitated part of the nose which is called *Sringátaka,* becomes vitated and escapes with a loud sound through the nose, it is called *Kshavatu* or Sneezing. Sneezing also takes

place if the sensitive parts of the nose are touched with a thread or any other delicate substance, or if the smell is taken of any keen article, or if one looks at the sun. Such sneezing is called *Accidental kshavatu*. When the thickened *Kafa* in the head is burnt up by the heat of the sun or by the excited *Pitta*, saline secretions are discharged from the nose. This disease is called *Bhransathu*. The disease in which a burning sensation is felt in the nostrils and in which the breath becomes as hot as flames of fire, it is called *Dipta* or congestion of nostrils. If the nostrils are obstructed by the excited *Báyú* and the *Kafa*, the disease is called *Pratináha* or obstruction of the nose. discharges occur from the nose of mucus secretions, that are either thick or watery, and that are in colour either yellow or white, the disease is called *Násásráva*. When the nostrils and the *Kafa* in them are dried up by the *Báyú* and heated by the *Pitta*, and when in consequence of this, breathing becomes very difficult, the disease is called *Násásosha*. Suppression of the urgings of stools and urine, indigestion, the entrance of dust or smoke into the nostrils, excessive talk, indulgence in wrath, the change of seasons, night-keeping, sleep at daytime, excessive use of cold water, indulgence in cooling things, exposure to cold, sexual congress, weeping and other causes thicken the *Kafa* in the head, and excite the *Báyú*. The result is the immediate appearance of the disease called *Pratisyáya* or Catarrh in the nose. This disease may also be caused by the *Báyú*, the *Pitta*, the *Kafa*, and the Blood, that are in the head, becoming vitiated through the respective causes that vitiate them. The fact is, Nasal Catarrh, when thus caused, does not manifest itself immediately. Before the appearance of this disease, the incubatory symptoms that may be observed are frequent sneezing, heaviness of the head, stupefaction of the body, relaxation or langour of the limbs, horripilation, a sensation of smoke being exhaled from the nostrils, burning sensation in the palate, and watery discharges from the nose and the mouth. In Nasal Catarrh

born of *Báyú*, the nostrils become obstructed ; watery discharges take place ; the throat, the palate, and the lips become dry, pains are felt in the forehead like to what would be caused by the part being pierced with needles ; frequent sneezing, tastelessness of the mouth, and hoarseness of the voice also appear. In *Pitta*-born catarrh, the discharges are yellow and hot, and the patient feels as if flames of fire and smoke are issuing out of his mouth and nose. Further, the patient becomes emaciated and pale, while his body becomes hot. In *Kafa*-born Catarrh, copious discharges of mucus secretions that are pale in colour and cool to the touch occur from the nose. The body and the eyes also become white. The head becomes heavy, and tickling sensation is felt in the throat, the lips, the palate and the head. That Catarrh which manifests itself, in either a premature or mature state, and disappears, without any apparent cause, should be known to be born of all the Faults. In Blood-born Catarrh, bloody discharges take place from the nose ; the eyes assume a bloody hue ; a fœtid smell is present in the mouth and the breath, and loss of the sense of smell takes place.

Symptoms of Curability or Otherwise.

All those varieties of Catarrh, in which the breath becomes fœtid, the sense of smell becomes lost and the nose sometimes becomes dry, sometimes wet, sometimes obstructed, and sometimes unobstructed, should be known as severe and not easy of cure. If Nasal Catarrh be not treated at the outset, it becomes severe and incurable. Minute worms, that are of a white colour, are also generated. If in Nasal Catarrh, worms appear, the symptoms then manifest themselves of Worm-born disease of the head. When the Catarrh becomes thick deafness, loss of vision, various diseases of the eye of a severe type, loss of the sense of smell, swelling, loss of appetite, Bronchitis, and inflammation of the Schneiderian Membrane gradually follow one by one.

Nasal Piles.

Like the piles which are common in the rectal region, a fleshy growth appears in the nose. It is called *Násársa* or Nasal Piles commonly *Násá.* Sometimes high fever appears, which is accompanied by a red swelling within the nostril, pains in the neck, the back, and the waist. The patient feels great difficulty in bending forwards.

Treatment of Nasal Diseases.

In all varieties of inflammation of the Schneiderian Membrane, the patient should, at the outset, take treacle mixed with pepper reduced to powder. This gives prompt relief. The decoction, or the pulv, of *Myrica sapida, Aplotaxis auriculata, Rhus succeedanea,* dry ginger, *Piper longum,* pepper, *Hedysarum Alhagi,* and *Nigella sativa,* is useful in *Pinasa* or inflammation of the Schneiderian Membrane, hoarseness of voice, fætid discharges from the nose, jaundice and other diseases. The medicine called *Vyoshádya-churna* is beneficial in all diseases of the nose. The pulv of the seeds of *Holarrhena antidysenterica, Assafœtida,* pepper, lac, the leaves of *Ocimum sanctum, Picrorkurroa, Aplotaxis auriculata, Acorus calamus,* the seed of *Moringa pterygosperma,* and *Embelia Ribes,* if taken as snuff, cures *Putinasya* or Ozœna. Relief may also be obtained in this disease by snuffing *Sigru-taila* and *Vyághri-taila.* In *Násápáka* or pustules in the nostrils, the treatment should be such as is alleviative of *Pitta.* Plasters may also be applied of the barks of *Ficus Indicus,* and other trees which yield exudations like milk, pounded into a paste and mixed with *ghee.* In that disease in which blood mixed with pus is discharged from the nostrils, the patient should use such snuffs as are alleviative of bloody *Pitta.* All those medicines also may be used which have been mentioned in the chapter on Bloody *Pitta.* In *Kshavatu* or Sneezing, the patient should use the smoke of sticks made of the following ingredients, *viz., ghee, Balsamodendron Mukul,* and wax, mixed with the paste, as also the decoction of dry ginger, *Aplotaxis auriculata. Piper*

longum, the roots of *Ægle marmelos*, and *Vitis vinifera*. By applying plasters on the head made of the fruit, fried in *ghee*, of *Phyllanthus Emblica*, pounded into a paste with *kánji*, discharges of Blood from the nose may be checked. In *Pratisyáya* or Catarrh of the nose, the patient should snuff the pulv of the seeds of *Moringa pterygosperma*, *Embelia Ribes*, and pepper ; or take the pulv of the seeds of *Circuma Zerumbet*, *Phyllanthus Niruri* and Three Bitters, mixed with *ghee* and old treacle ; or take every day the leaves of *Sesbania aculeata*, burnt according to the method called *Puta*, and mixed with mustard oil and *Saindhava* salt. *Chitraka-haritaki* and *Lakshmivilasa-rasa* are very efficacious medicines for this disease. In *Násársa* or Nasal Piles, *Karavirádya-taila*, and *Chitraka-taila* should be used. The fleshy growth, filled with Blood, should also be punctured with a needle and the accumulated blood let out. After this, the patient should snuff the exudation, mixed with salt, of *Calatropis gingantea*, or mustard oil, or the expressed juice of the leaves of *Ocimum sanctum*. If the fever that accompanies Nasal Piles does not abate notwithstanding this, the patient should take such midicines as check fever. It should be noted that *A'havári-rasa* and *Chandanádi-lauha* are efficacious medicines in this fever. The use of *Durvádi-taila* for snuffing is very beneficial in this disease. Those who get this disease often, should, every day, while cleaning the teeth with a tooth-stick, let out a little blood from the gums. By using the snuff also of tobacco leaves they are sure to derive great benefit.

Diet and Forbidden Practices.

In Nasal Catarrh, and inflammation of the Schneiderian Membrane with loss of the sense of smell, and other diseases of the nose which are caused principally by excited *Kafa*, the regimen should be such as alleviates *Kafa*. If the *Kafa* be greatly excited, rice should not be taken. Instead, *chapatis* of wheat flour, or some other food that is dry and light, should be given. In discharges of blood and pus, pustules in the nostrils, and other diseases

caused by the excited *Pitta*, the regimen should be such as is alleviative of the *Pitta* and beneficial in Bloody *Pitta*. In the fever that accompanies Nasal Piles, the patient should not indulge in anything that is too much drying in its effects. For all that, if the fever be strong, the patient should, for the first two days, abstain from rice and take light food.

CHAPTER LXIII.

NETRA-ROGA.

(DISEASES OF THE EYE.)

Causes of Diseases of the Eye.

By suddenly plunging into cold water after exposing oneself to the sun, by looking for a long time at a distant object, by constantly looking at minute objects, by sleeping at day-time, by night-keeping, one gets diseases of the eye. Such causes also as the accession of sweat, dust, and smoke into the eye, suppression of the urgings of vomiting, or excessive vomiting, eating liquid food at night, suppression of the urgings of stools, of urine, and of the down-ward *Báyú*, crying often and each time for too long a period, indulgence in wrath and grief, wounds on the head, excessive drinking, change of seasons, checking the flow of tears, etc., excite the Faults and bring about different kinds of eye-diseases.

Abhishyanda or Opthalmia.

There are many diseases of the eye. Most of them require surgical operations for their cure. Many, again, are incurable. We shall here indicate a few of those diseases which are curable by medicine. *Abhisyanda* of the eye, or Opthalmia, is a disease that is very common. It is of four kinds, according as it is due to, *viz.*, 1. *Báyú*, 2. *Pitta*, 3. *Kafa*, and 4. Blood. In *Báyú*-born Opthalmia, piercing pains are felt as if the eye is being continually pricked with needles. The other

symptoms are dulness of the body, horripilation, a painful sensation of the presence of sand-grains in the eye, dryness, headaches, and the falling of cold tears. In *Pitta*-born Opthalmia, the symptoms that manifest themselves are a burning sensation in the eye, accompanied by inflammation, a desire for applying cooling things to the eye, and copious tears. In *Kafa*-born Opthalmia, the symptoms are a desire for the touch of warm things, a sensation of heaviness, swelling of the eyes, itching, slimy secretions and coldness of the eyes. In Blood-born Opthalmia the symptoms of the *Pitta*-born variety manifest themselves. If Opthalmia is neglected, it gradually develops into *Adhimantha*. Besides the symptoms already mentioned, hemicrania manifests itself and intense pain also in half the eye. The patient feels as if this portion of the eye is about to be torn out. If the eye becomes inflamed and swollen, and red like a ripe fruit of *Ficus glomerata*, accompanied by itching and slimy discharges, and if suppuration takes place, the disease is called *Akshipáka* or suppuration of the globe. If the *Pitta* be excited in consequence of excessive indulgence in food and drink that are sour, a disease arises called *Amládhyushita* or Iritis. The regin of the pupil becomes slightly blue and the surrounding extremities become red. Swelling and burning also take place, and suppuration follows.

Night-blindness.

Continued fasts, or sparing diet, eating such articles as are of keen virtues, exposure to the heat of fire or the sun, of looking at blazing objects, excessive toil, night-keeping, excessive sexual indulgence, unnatural vices, excessive mental labour and anxiety, out-bursts of wrath or grief, waste of *dhátus* due to continued suffering from Gonorrhoea and other diseases of the kind, the power of vision becomes weakened. The result is that objects at a distance, or those that are minute, become unperceivable, or the patient fails to see anything at night. The incapacity to see anything at night is known by the name of Night-blindness.

Treatment of Opthalmia.

By applying to the eye exudation of the new leaves of *Nerium odorum* or by applying galena rubbed with the decoction of *Berberis Asiatica* or human milk, the pains, burning and flow of tears in Opthalmia may be promptly checked. For alleviating swelling, plasters should be applied around the eye (on the outside) of *Saindhava* salt, *Berberis Asiatica*, red ochre, *chebulic myrobalans*, and galena pounded together. By gently applying also the lotion made of red ochre, red sandal paste, dry ginger, white chalk, and *Acorus Calamus*, with cold water, Blood-born Opthalmia may be alleviated.

Our *Netrabindu* the best Medicine for Opthalmia.

For curing redness of the eye, water in which alum has been dissolved, or rose water, should be given. Our *Netrabindu* is a highly efficacious remedy for all Varieties of Opthalmia. For curing swelling of the eye, fomentation should be resorted to, using the boiled fruits of opium as the heating agent. In *Akshipaka* or suppuration of the Globe, and *Adhimantha* or severe Opthalmia, these medicines may be applied. If pain in the head accompanies, the remedies mentioned for curing headaches, as also *Makádashamula* and other oils should be used.

Treatment of Other Diseases of the Eye.

When any disease of the eye reaches a state of maturity, that is, when the swelling and pains and discharge of watery and other secretions abate, collyria should be applied. Turmeric, *Berberis Asiatica*, liquorice, *Vitis, vinifera*, and *Cedrus deodara*, should be grinded together, with goat's milk. The paste thus formed makes a good collyrium. Discharges from the eye may be promptly checked by applying the decoction of *Acacia Arabica*, thickened by boiling it for sometime, and mixed with honey. The expressed juice of the leaves of *Ægle Marmelos*, half a *talá*, *Saindhava* salt, 2 *ratis*, *ghee* of cow's milk, 4 *ratis*, should be mixed and

grinded together in a copper vessel, using a *cowri* as the pestle. The paste should then be heated on a fire made of cow-dung. Mixing it then with human milk, it should be used as a collyrium. This medicine alleviates swelling,- discharges of blood, pains and Opthalmia. By applying the *vartis* or sticks called *Chandrodaya*, *Vrihat-chandrodaya*, and *Chandraprabha*, and the collyrium, *Nágárjjunánjana*, various kinds of Eye-diseases are alleviated. The *Páchanas* called *Vidhitakyádi*, *Vásakádi* and *Vrihat-vásádi*, as also *Mahátriphaládya-ghrita* and *Nayanchandra-lauha* and similar other medicines, should with discretion be prescribed in all diseases of the eye. The patient derives great benefit from taking every day the pulv of the Three *Myrobalans*.

Our *Keshranjan-Oil* an efficacious Remedy in Strengthening the Power of Vision.

When the power of vision is weakened, *Mahátriphaladya-ghrita*, *Ashwagandhá-ghrita*, *Vrihat-cchágalidya-Ghrita*, *Makaradhwaja*, *Vishnu-taila*, *Náráyána-taila*, our *Kesh-ranjan-taila* and other *Ghees* and *Oils* that promote nutrition and are alleviative of the *Báyú*, should be prescribed. For curing Night-blindness these medicines are efficacious. Sticks should be made of galena, turmeric, *Berberis Asiatica*, leaves of *Echites cary ophyllata*, and leaves of *Melia Azadirachta*, with the juice of cow-dung. These sticks form a highly beneficial collyrium in Night-blindness. By pouring every evening 3 or 4 drops of the expressed juice of betel leaves on the eye, much good is derived in this disease. By inserting a firefly in a slice of plantain or a prepared betel, and causing the patient to eat it unknowingly, beneficial results may be expected in this sort of Blindness.

Diet and Forbidden Practices.

In Opthalmia and other diseases of the Eye, the food given to the patient should be light, dry and alleviative of *Kafa*. If fever accompanies, the patient should observe fasts in due measure. Fish, flesh, sour articles, pot-herbs, *Pháseolus*

radiatus, curds, all kinds of heavy food, as also baths, sleep at day-time, reading, sexual indulgence, exposure to the sun or fire, and exposure of the eye to strong light, should be avoided. In weakeness of vision and Night-blindness, the patient should take nutritive and oily food and such food as is alleviative of the *Báyú*. The head of *Rohita* fish, flesh, *ghee*, milk, butter, *Pooris*, wheat-flour fried in *ghee* and boiled with milk and sugar, etc, prove highly beneficial. The use of things that are dry, exposure to influences which dry the system, physical excercises, exposing the eye to strong light, toil, walking long distances, reading, sexual indulgence, and other acts which lead to a waste of the *dhátus*, are very baneful in Eye-diseases.

CHAPTER LXIV.

SHIRO-ROGA

(HEAD-ACHES

Head-aches are generally accompanied by sever ains. They are of various kinds. In the *Báyú*-born variety, the accession of the pain is sudden. It increases in intensity during the night. If the head be wrapped round with a piece of cloth, or oily, *sweda* (or fomentation with oily substances) be applied, relief is brought about. In the *Pitta*-born variety, the patient feels that his head is covered with burning coals. Hot vapours seem to issue from the eyes and the nose. By adopting cooling operations, as also when night comes, the pain abates. In the *Kafa*-born variety, the patient feels his head to become heavy and full of phlegmonous matter. A sense of the head being stupefied, accompanied by pain, is always present. In that variety of the disease which is caused by all the Faults becoming excited together, the above symptoms exist in a

Names.

state of union. In Blood-born headaches, the symptoms are observed of the *Pitta*-born variety. The pain becomes so intense that the head cannot be touched without afflicting the patient greatly.

Headache born of the loss of *Dhátûs.*

If the Blood, Fat, *Kafa*, and *Báyû*, dwelling in the head, sustain excessive diminution, the result is a head-ache that is characterised by severe pain and that is incurable. In Worm-born headache, in consequence of the worms in the head, biting, piercing, and throbbing pains are felt, and watery discharges, mixed with pus, occur from the nose.

Symptoms of *Sûryávarta.*

That Variety of the disease in which the patient feels a slight pain in the eyebrows while the sun begins to rise, and in which the pain increases as the sun ascends towards the meridian, and begins to decrease as the sun begins to descend, disappearing altogether with the setting of the sun, known by the name of *Sûryávarta*. The intensity of the disease is at its height during midday.

Symptoms of *Ananta-vata*, etc.,

That Variety of the disease in which pain is at first felt at the nape of the neck and soon after in the forehead and the brows, and in which the cheeks shiver and lock-jaw and diverse kinds of eye diseases appear as accompaniments, is called *Anantaváta.* Sometimes, in consequence of the *Báyû*, or the *Báyû* and the *Kafa*, becoming excited owing to eating dry food, or eating anything before the food last taken has been digested, or exposure to east winds or the sun, or sexual indulgence, or suppressing the urgings of stools and urine, toil and physical exercise, a severe ache, affec g only half of the head, arises. Intense pain afflicts one of the *Manyás* or principal nerves of the neck, the eye-brow, half the forehead, the ear, and the eye of that side, as also *Shankha* or temple (of the side that is afflicted.) This variety of Headache is called *Hemicrania*. That disease in which

severe pain is felt first in one of the temples, followed by a red swelling with a burning pain, and which is accompanied by severe pain afflicting the entire head and obstruction of the throat with total stoppage of the voice, is called *Sankhaká*. If it is not properly treated, death may ensue within three days.

Treatment of Headaches.

In *Báyú*-born Headaches, the drinking of such *ghee* as are alleviative of the *Báyú*, as also rubbing the body with oil, is very beneficial. Plasters should also be applied of *Aplotaxis auriculata* and the roots of *Ricinus Communis* pounded together with *Kanji*, or of the flowers of *Pterospermum suberifolium* pounded with water. In headaches caused by the excited *Pitta*, the patient should be purged by administering to him a proper measure of the pulv of *Convolvulus Turpethum* with either *ghee* or milk. If the patient feels a burning sensation, *ghee*, washed a hundred times, should be rubbed on the forehead. Plasters may also be applied, made of the flowers of *Nymphæa stellata* or *Nymphæa lotus*. Some other plasters are prescribed for *Pitta*-born headaches. They are *Pterocarpus santalinus*, the roots of *Andropogon muricatum*, liquorice, *Sida cordifolia*, *Vyâghranakhi*, and the flowers of *Nymphæa stellata*, pounded together with milk, or the fruit of *Phyllanthus Emblica* and the flowers of *Nymphæa stellata* pounded together with water. In Headaches caused by the excited *Kafa*, the patient should use as snuff of the pulv of *Myrica sapida*, or warm water with which has been mixed the pulv of *Bassia latifolia*. Plasters made of these, *viz.*, *Piper longum*, dry ginger, the bulbous roots of *Cyperus rotundus*, liquorice, dill seeds, the flowers of *Nymphæa stellata*, and *Aplotaxis auriculata*, pounded together with water, prove very efficacious in *Kafa*-born Headaches. In Headaches caused by the excited *Báyú* and *Pitta*, the patient should snuff the milk in which have been boiled the smaller group of the Five-Roots. In Headaches caused by both *Báyú* and *Kafa*, milk should be snuffed in which have

been boiled the lárge group of the Five-Roots. In Headaches caused by the excitement of all the Faults, the remedies mentioned above should be combined. By drinking through the nose the decoction of these, *viz*, the Three Bitters, *Aplotaxis auriculata*, turmeric, *Tinospora cordifolia*, and *Physalis flexuosa*, or by snuffing the following preparation, *viz.*, the pulv of dry ginger, 3 *mashas*, mixed with milk of the measure of 3 tolás, Headaches born of all the "Three Faults" are alleviated. Blood-born Headaches should be treated like those that are due to excited *Pitta*. In Headaches due to waste of *dhátus*, the patient should take *Amritaprása-ghrita*, *Vrihatccchágaládya ghrita*, and other medicines that promote nutrition. All those plasters, again, that are applicable to *Báyú*-born Head-aches should be applied in this variety of the disease. In *Báyú*-born Headaches, the patient should snuff *Apámárga-taila*, as also dry ginger, *Piper longum*, pepper, the seeds of *Galedupa Indica*, and the seeds of *Moringa pterygosperma*, reduced to a paste with cow's urine. Other medicines should also be used that are ragarded as destructive of worms.

In Hemicarnia and the diseases called *Suryávarta* and *Anantaváta*, plasters should be applied of *Asclepias pseudosarsa*, *Nymphæa stellata*, *Aplotaxis auriculata*, and liquorice, pounded together with *kánji*. Another plaster that is efficacious consists of the seeds, pounded with the expressed juice of *Cleome pentaphylla*. The patient should also snuff, the juice of *Verbesina calandulacea*, and goats milk, mixed in equal measures and exposed to the heat of the sun. It should be snuffed while still warm. Hemicrania is alleviated by the patient's snuffing any of these *viz.*, milk mixed with sugar, the water of cocoanuts, cold water, or *ghee*. The other remedies, to be used as snuff, in Hemicrania, are *Embellia Ribes* and black sesame, taken in equal measures, and pounded together ; or burnt earth reduced to powder, and the pulv of pepper, mixed in equal proportions. In that variety of Head-ache wihch is called *sankhaka*, the remedies mentioned

above prove beneficial. Plasters should also be applied on the temple, made of *Berberies Asiatica*, turmeric, *Rubia cordifolia*, the leaves of *Melia Azadirachta*, the roots of *Andropogon muricatum*, and *Padmakáshtha*, pounded together with water. By drinking *ghee* through the nose as also by sprinkling on the head water or goat's milk, relief may be obtained in the variety of Headache which is called *Sankhaka*.

Scriptural Medicines.

The scriptural medicines for Headaches are *Shiroshulá-drivajra-rasa*, *Arddhanádinátakeswara*, *Chandrakánta-rasa*, *Mayurádya-ghrita*, *Sarabindu-taila*, and *Vrihaddashamula-taila*. These are beneficial in all varieties of the disease. Of course, they should be prescribed with discretion.

Diet and Forbidden Practices.

With the exception of those varieties which are born of *Kafa* or Worms, or all the "Three Faults," the *Báyú* generally predominates in Headache. The regimen prescribed for diseases of the *Báyú* should, with discretion, be followed in this disease. In those Varieties which are born of the excited *Kafa*, or in which the *Kafa* predominates, dry and light food and drink should be taken. The patient should abstain from baths, sleep at daytime, and all food that is heavy and difficult of digestion. In fact, everything should be avoided which excites the *Kafa*. In the *Báyú*-born Variety of the disease, the patient should observe all those ordinances in respect of food and drink and practices which have been laid down as beneficial in Worm-born diseases.

CHAPTER LXV.

STREE-ROGA.

(Diseases of Women.)

Causes and Symptoms of *Pradara*.

By eating milk and fish and other food consisting of such inharmonious ingredients, by drinking wines, by eating before the food last taken has been digested, by eating things that are unripe or uncooked, in consequence also of abortion, of excessive sexual indulgence, of long and fatiguing walks, or riding constantly on animals or cars and other vehicles, or grief, fasts, bearing of weights, wounds, excessive sleep, and other causes, the disease called *Pradara* is seen to arise. It is otherwise called *Asrikdára*. The general symptom of this disease is the discharge of fœtid secretions from the Vagina, accompanied by pains and langour of body. That variety of the ailment in which the discharge consists of a slimy and whitish fluid mixed with raw juice and looking like water in which meat has been washed, is regarded as *Kafa*-born. That in which the discharge is yellow, or blue, or dark, or red in colour, hot, gushing, and accompanied by slight pains, is regarded as *Pitta*-born. That in which the discharge looks dry, (or unoily,) and is red in hue, and mixed with forth, resembles water in which meat has been washed, and is accompanied by piercing pains, is regarded as *Báyû*-born. In that variety of the disease which is born of all the Faults, the discharge that takes place has the colour of honey, or *ghee* or yellow orpiment. It resembles the marrow in appearance, and has the smell of a corpse. This variety of the disease is incurable. If a woman afflicted by this disease loses blood and strength, if the discharges be copious and frequent, and if thirst and fever and

other ailments supervene, her condition is regarded as hopeless. *

Symptoms of *Vádhaka* or Dysmenorrhœa.

Vádhaka or Dysmenorrhœa is a form of *Pradara.* Its varieties are many. In some, pains occur in the waist, below the navel, in the sides, and in the chest. The menstrual flow continues sometimes for a whole month or even two months. In some variety, a burning sensation is felt in the eyes, the palms of the hands, and the Vagina. Discharges take place of the menstrual blood mixed with slimy secretions. Sometimes the menstrual flow occurs twice a month. In some variety, restlessness of mind, heaviness of the body, copious menstrual discharge, burning sensation in palms and soles, gradual emaciation, and piercing pains below the navel, manifest themselves. The menstrual flow appears sometimes at intervals of three or four months. In some variety the flow appears after still longer intervals. When it does appear the discharge is scanty. The breasts become heavy and swollen. The body becomes emaciated. Piercing pains are felt in the Vagina

Symptoms of Pure Menstrual Blood.

That menstrual flow is said to be pure and healthy which appears every month, which last for five days, which is unaccompanied by burning and pains, in which the Blood is slimy and its measure neither copious nor scanty, in which the colour of the Blood is like that of water in which lac is dissolved, and in which the Blood is of such a kind that if it saturates a piece of cloth it disappears immediately without leaving a stain on it when the cloth is washed in water. If any deviation be observed from these symptoms, it should be noted as a sign of morbidness.

* *Pradara* seems to be a general name for Leucorrhœa, Menorrhagia, and Dysmenorrhœa. That which is regarded as *Kafa*-born variety corresponds with Leucorrhœa. When the discharge is copious and con sists of blood, it is called Menorrhagia. If the discharge of blood be scanty and irregular, it corresponds with Dysmenorrhœa.

Diseases of the Genital Organs.

In consequence of improper food and exercises, of vitiated menstrual flow, of fault of the injected semen, and other causes of a similar kind, the Genital Organs of women become subject to many diseases. That in which menstrual Blood, mixed with froth, is discharged with great pain, is called *Udávarta*. That disease in which, owing to the morbid character of the menstrual flow, the capacity of concieving becomes lost, is called *Vandhyá* or Sterility. In the disease called *Viplutá*, there is constant pain in the Vaginal Canal. In the disease called *Pariplutá*, the women feels great pain at the time of sexual congress. All these four diseases are *Báyú*-born. The Vaginal Canal becomes rough and hard, and severe pain also is felt. In the disease called *Lohitakshdya*, loss of Blood takes place, accompanied by a burning sensation in the organ. In that disease of the Genital Organs which is called *Vámini*, a secretion that looks like semen is discharged, mixed with menstrual Blood, and accompanied by *Báyú*. In that disease which is called *Prasrangsini*, the Uterus and the Vagina fall away, in a downward direction, from their natural position, and various morbid symptoms, due to excited *Báyú*, manifest themselves. If the woman conceives, delivery becomes very difficult. In the disease called *Putraghni* or habitual abortion, conception takes place now and then, but in consequence of the loss of blood through the excited *Báyú*, abortion occurs. In these four diseases which are born of excited *Pitta*, a burning sensation, inflammation, and Fever manifest themselves. In the disease called *Atyánandá*, even excessive sexual congress does not gratify the woman. If in consequence of the vitiated *Kafa* and blood, a fleshy tumour like a ball or knot is generated within the Uterus, the disease is called *Karnika*. If at the time of sexual congress the secretion of the fluid juice takes place of the woman before the seminal discharge of the man, the woman becomes unable to take the seed, and therefore, becomes sterile. This disease is called *Acharaná*.

If in consequence of excessive indulgence in sexual pleasure, a woman loses the capacity of receiving the seed, the disease is known by the name of *Aticharaná*. In these four *Kafa*-born diseases the organ becomes slimy, itching, and exceedingly cold to the touch. That woman who never menstruates, whose breasts show a partial development, whose organ becomes rough to the touch, is said to be endued with an organ that is called *Shandi* or sterile. If a woman, who is not of full age and whose organ is narrow, unites in sexual congress with a man of fully developed organ, the result is a swelling of the vulva. The swollen vulva hang down like the scrotum. This disease is called *Andali*. That organ which is exceedingly large and wide is called *Mahâyoni*; while that which is small and narrow is called *Suchivaktrá* or needle-mouthed.

Symptoms of *Yoni-kanda*.

In consequence of sleep at daytime, excessive wrath, excessive physical exercises, excessive sexual indulgence, or sores in the Vaginal Canal from wounds or other causes, the "Three Faults" become excited and cause a fleshy excrescence in the mouth of the Vaginal Canal, whose colour is like that of blood mixed with pus, and whose shape is like that of *Artocarpus Lakoocha*. If the *báyú* predominates, this fleshy excrescence becomes dry, discoloured, and full of cracks. If the *Pitta* predominates, the excrescence becomes bloody in hue and is accompanied by burning and fever. If there is predominance of the *Kafa*, it becomes blue in colour and is accompanied by itching. If all the "Three Faults" be excited together, the result is that the above symptoms manifest themselves in a state of union.

Treatment of *Pradara*.

In *Báyú*-born *Pradara*, the following medicine proves very efficacious; curds, 6 tolás, *Sanchala* salt, 2 annas, *Nigella sativa*, liquorice, and *Nymphæa stellata*, each of the weight of 4 annas, and honey, half a *tola*, should be mixed together. The total 2 *tolás*, should be administered to the patient every two hours. In the *Pitta*-born variety of the disease, the juice of *Justicia*

Adhatoda or of *Tinospora cordifolia*, mixed with sugar, should be given. In Blood-born *Pradara*, galena, the roots of *Amaranthus polygamus*, and honey, in equal measures, should be pounded together and administered with water in which *A'tapa* rice has been washed. If with this variety of the disease there is Asthma, the above medicine, with two additional ingredients, *viz.*, *Siphonanthus Indica*, and dry ginger, should not be given. The juice of the fruit of *Ficus glomerata*, and water in which lac has been soaked, both check the discharge of blood. The bark of *Saraca Indica*, of the weight of 2 tolás, should be boiled in half a seer of water, till a quarter of a seer remains. This should again be boiled with 1 seer of milk, till only a seer remains. This milk should be given to the patient according to the strength of her digestion. It alleviates Blood-born *Pradara* promptly. The decoction called *Dárbbyádi*, the paste called *Utpaládi*, the pulv called *Chandanadi*, *Pushyánuga-churna*, *Pradarári-lauha*, *Pradarántaka-lauha*, *Askoka-ghrita*, *Sitakalyána-ghrita*, and our *Asokárishta*, are the scriptural medicines that may with discretion be administered in all varieties of *Pradara*. If indigestion, loss of appetite and fever supervene, the *ghees* should be prescribed. If the *Báyu* be excited, or if pain be felt in the abdomen, then *Priyangwádi-taila* or *Pramehamihir taila*, should be rubbed on the body. Both these oils give prompt relief.

In the disease called *Vádhaka*, (dysmenorrhœa) if the menstrual flow be copious, then the medicines prescribed in *Pradara* may be used with discretion. If the menstrual flow be stopped, the patient should be given the flowers of *Hebiscus Rosa-sinensis* pounded with *kánji*. Another efficacious remedy consists of these:—aloes, sulphate to iron, opium and *Cinnamomum Zeylanicum*, each reduced to powder and of the weight of 4 annas, pounded together with water. Pills of the weight of 2 ratis should be made of the paste thus made. Two of these pills should be given, with water, every day. The seeds of bitter gourds, the roots of *Croton polyandrum*,

Piper longum, treacle, the fruit of *Randia dumentorum*, liquorice, the seeds of the garden radish, and exudation of *Euphorbia neriifolia*, should be pounded together into a paste. Sticks should then be formed of this paste. The sticks, if held by the patient within the Vaginal Canal, induce the menstrual flow. For alleviating the pains in the abdomen and other places, plasters should be applied of bran. The use of our *Ashokárishta* removes all complaints connected with *Vádhaka* or Dysmenorrhœa, and induces conception. The scriptural medicines prescribable are *Ashoka-ghrita*, *Phalakalyána ghrita*, and *Sitakalyána-ghrita*.

Treatment of the Diseases of the Genital Organs.

In those diseases of the Genital Organs in which the *Báyú* predominates, the administration of such *ghees* as are alleviative of the *Báyú*, is beneficial. The Genital Organ should be washed with the decoction of *Tinospora cordifolia*, the Three *Myrobalans* and *Croton polyandrum*. Another medicine consists of these:—*Tabernæmontana coronaria*, *Solanum Melongena*, *Aplotaxis auriculata*, *Saindhava* salt, and *Cedrus deodara* should be grinded into a paste. Boil the paste in mustard oil in the usual way. Take a small quantity of cotton. Drench it in oil thus cooked. The patient derives much benefit by holding the drenched cotton in the Vaginal Canal. In those diseases of the Genital Organs which are charaterised by a predominance of the *Pitta*, the treatment should have for its object the alleviation of the excited *Pitta*. The insertion into the Vaginal Canal of cotton drenched in *ghee* is necessary. In those diseases of the Genital Organs in which the *Kafa* predominates, such medicines should be applied as are of drying and heating virtues. Another remedy consists of the insertion of sticks, of the length of the second finger, made of the paste of *Piper longum*, pepper, the seeds of *Phaseolus Roxburghii*, dill seeds, *Aplotaxis auriculata*, and *Saindhava* salt. In the disease called *Karnini* sticks should be inserted, made of the paste of *Aplotaxis auriculata*, *Piper longum*, the sprouts of *Calatropis*

gigantea, and *Saindhava* salt, pounded with the urine of the goat. Cracks in the Gential Organ may be cured by applying plasters made of dill seeds and the leaves of *Zizyphus jujuba*, pounded together and then mixed with sesame oil. By applying plasters made of the pounded roots of *Momordica charantia*, the Genital Organ, if it has sunk, may be made to resume its position. In the disease called *Prasangsini*, the organ may be made to resume its position by rubbing it with the fat of mice and rats. If the organ becomes lax, its tightness may be restored by applying plasters made of *Acorus calamus*, *Nymphæa stellata*, *Aplotaxis auriculata*, pepper, *Physalis flexuosa*, and turmeric taken in equal measure and pounded together. By inserting also within the organ, musk, nutmegs and camphor, or the fruit or *Randia dumetorum* and camphor, pounded together into a paste and mixed with honey, the same result may be expected. For preventing the fœtid smell of the organ, the following is an efficacious remedy; take some fresh leaves of *Mangifera Indica*, *Eugenia jambolana*, *Feronia elephanta*, *Citrus medica*, and *Ægle Marmelos*; also liquorice and the flowers of *Echites Caryophyllata*; pound them into a paste, and cook in *ghee*. Soaking a quantity of pure cotton in the *ghee* thus made, it should be inserted into the organ. For curing Sterility, the woman should drink, after her bath on the expiry of the menstrual period, milk, cooked with the decoction of *Physalis flexuosa*, with a little *ghee* in it. Two other remedies for the prevention of Sterility are :—1. the roots of *Barleria cristata*, the flowers of *Grislea tomentosa*, the buds of *Ficus Indica*, and *Nymphæa stellata*, pounded together with milk; and 2. *Sida cordifolia* (of the white variety,) sugar, liquorice, *Sida cordifolia* (of the red variety,) the buds of *Ficus Indica*, and *Mesuaferrea*, pounded together with honey and then mixed with milk and *ghee*. For curing the disease called *Kanda*, the organ should be washed with the decoction of the three *myrobalans* mixed with honey. Plasters should also be applied to the fleshy growth, made of red

ochre, mango-buds, *Embelia ribes*, turmeric, galena, and *Myrica sapida*, reduced to powder and mixed with honey. Another remedy consists of the insertion into the organ of a piece of cloth that has been drenched with oil in which has been cooked the flesh of rat. The method of preparation is this :—take the fresh meat of rats. Dividing it into small pieces, these should be boiled in mustard oil. When the flesh has been so boiled as to become dissolved in the oil, the cooking should be regarded as complete. The scriptural medicines, that are prescribed with discretion in all diseases of the Genital Organ, are *Phalaghrita*, *Phalakalyána-ghrita*, *Kumárákalpadruma-ghrita*, and other *ghees* of the kind.

Diet and Forbidden Practices

In *Pradara* or Gonorrhœa, and other diseases of a similar kind, the patient should take at day-time boiled rice of the finer varieties. Among pulses, *Phaseolus Mungo*, *Cicer lens*, and gram or Chick-pea are proper. Plantain-flowers, the variety of plantains called *Kánchákalá*, *Memordica charantia* (of both varieties), the fruit of *Ficus glomerata* (of the smaller variety), that of *Trichosanthes dioica*, old fruit of *Cucurbita pepo*, and other vegetables of a similar kind, cooked with *ghee* (and not mustard oil), may be taken. If the patient can digest it, she may now and then take a little of meat-juice using goat's flesh in preparing it. The soup of little fishes may be taken without injury. The evening meals may consist of *chapatis*, if the patient can digest such food. The patient may also bathe in tepid water at intervals of 3 or 4 days according as she may be able to bear. If Fever supervenes, the lightest diet should be taken, and baths should be abstained from. All food that is difficult of digestion, also food that generates *Kafa*, fish, sweet-meat, such pungent thing as chillies, too much salt or milk, exposure to the heat of fire or the sun, or to cold, sleep at day-time, night-keeping, excessive toil, fatiguing walks, drinking, ascending to and descending from high places, sexual indulgence, suppression of stools and urine,

and singing or speaking in loud tones, should be abstained from in all diseases of women.

If the menses be stopped, cooling operations should be resorted to, *Phaseolus radiatus* sesame, curds, *kanji*, fish, meat, prove beneficial.

CHAPTER LXVI.

GARBHINI-ROGA.

(TREATMENT OF PREGNANT WOMEN.)

Difficult of Treatment during Pregnancy.

During pregnancy, women become subject to various diseases such as fever, dropsical swellings, dysentery, nausea, and vomiting, swimming of the head, discharge of blood from the uterus, uterine pains, etc. These diseases cannot be treated, without danger, by applying the ordinary remedies laid down for them. The fact is, during pregnancy, the greatest care ought to be taken of both the mother and the child in the womb. Hence, it is necessary for the physician to be acquainted with the especial methods of treating at least the principal diseases of women in a state of pregnancy.

Treatment of Fever during Pregnancy.

For treating Fever during pregnancy, the decoction should be given of liquorice, *Pterocarpus santalinus*, the roots of *Andropogon muricatum*, *Asclepias pseudosarsa*, *Symplocos racemosus*, and dried grapes, mixed with honey and sugar. The decoction of only these four, *viz.*, *Pterocarpus santalinus*, *Symplocos recemosus*, and dried grapes, mixed only with sugar, also proves beneficial. A few other medicines for treating the Fever of pregnant women are the decoction known as *Erandádi*, *Garbha-chintámani-rasa*, *Garbhavilása-rasa*, and *Garbhapiyusha-rasa*. Among, again, those *Páchanas* and medicines which have been mentioned in the chapter on

Fever, those which are of mild virtue may be prescribed with discretion. If Diarrhœa, or chronic lienteric Dysentery, sets in, the patient should be given the decoction of the bark of the mango, and that of the *Eugenia Jambolana*, mixed with the pulv of fried paddy. The other remedies prescribable in these diseases are the decoction called *Vrihat-hriverádi*, the pulv called *Lavangâdi*, and *Indrasekhara-rasa*. Among all the medicines which have been mentioned in the chapter on Diarrhœa, those which are mild energy may also be given with discretion. If the bowels be constipated, the patient should take mangoes, ripe fruit of *Ægle Marmelos*, dried grapes, ripe fruit of *Carica papaya*, and warm milk, owing to the laxative properties that these are regarded to possess. If absolutely necessary, a *kánchá* of castor-oil may be administered with warm milk. Severe purging endangers the fœtus in the womb. Hence, the greatest caution is needed in administering purgatives. If dropsical swelling appear on the dorsa, the decoction, mixed with sugar, should be given to the patient, of these, *viz.*, dried radishes, *Boerhavia diffusa*, the seeds of *Cucumis sativus*. The part swollen should also be rubbed with the expressed juice of the leaves of *Euphorbia neriifolia*. During pregnancy there is always a tendency to vomit. If the woman vomits, medicine should not be given to check it, without the excercise of great judgement. If a little *sharbat* of sugarcandy, or a little milk, be given to the woman every morning, the natural tendency to vomit may be partially checked. If painful vomiting continues for sometime the following remedy proves efficacious, *viz.*, water in which the pulv of fried paddy, dried grapes and sugar, have been dissolved by constantly squeezing. This water should be strained through a piece of clean cloth ; a little of it should be given at a time. Another remedy consists of this :—dried grapes, the paste of white sandal wood, the seeds of *Cucumis sativus*, the seeds of *Elettaria cardamomum*, and fennel seeds, dissolved in water by continued squeezing. The water should, of course, be strained and a little of it should be given at a

time. Besides these, *Garbhavilása-taila*, and the following and other oils mentioned in the chapter on the diseases of the Nervous system,such as *Vishnu-taila*, *Madhyam-nárayana-taila*, and *Náráyana-taila*, should be used for rubbing. If swimming of the head appears, these oils, as also our own *Keshranjan-taila* and *Murchchántaka-taila* should be applied on the head.

Treatment of the Discharge of Blood from the Uterus.

If there is discharge of blood from the uterus during the first month of pregnancy, milk should be given boiled with liquorice, the seeds of some pot-herb, the bulbous root-stock called *Kshira-kákoli*, and the bark of *Cedrus deodra*. If the discharge occurs in the second month, milk should be given in which have been boiled *Oxalis corniculata*, sesame (of the black variety). *Rubia cordifolia*, and *Asparagus racemosus*. For discharge in the third month, the medicine is milk in which have been boiled the common parasitical plant, *Kshirakákoli*, *Nymphœa stellata*, and *sclepias pseudosarsa*. For discharge in the fourth month, the ingredients to be boiled in milk are *Asclepias pseudosarsa*, *Echites frutescens*, *Cymbidium tessaloides*, *Siphonanthus Indica*, and liquorice. Milk boiled with *Solanum Indicum*, *Solanum Xanthocarpum*, the fruit of *Gmelina arborea*, the barks and buds of *Ficus Indicus*, *Ficus religiosa*, *Ficus infectoria*, *Ficus glomerata*, and other trees of the same genus which yield a milky juice, and *ghee*, checks discharges occuring in the fifth month. If discharges occur in the sixth month, the milk to be given should be boiled with *Cassia Tora*, *Sida cordifolia*, the seeds of *Moirenga pterygosperma*, *Tribulus languinosus* and liquorice. Milk boiled with the fruits of *Trapa bispinosa*, lotus stalks, dried grapes, the bulbous root-stock of *Scripus Kysoor*, liquorice, and sugar, is the remedy for discharges occurring in the seventh month. If discharges occur in the eighth month, milk boiled with *Feronia elephanta*, *Ægle Marmelos*, *Solanum Indicum*, the leaves of *Trichosanthes dioica*, the roots of

Saccharum officinarum and *Solanum Xanthocarpum*, should be given. For discharges occurring in the ninth month, the milk to be given should be boiled with liquorice, *Asclepias pseudosarsa*, *Kshirakákoli*, and *Echites frutescens*. If discharges occur in the tenth month, milk boiled with only dry ginger should be given.

Treatment of Pains During Pregnancy.

If pains resembling labour pain appear during the first month of pregnancy, the paste of white sandal-wood, dill seeds, sugar, and the fruit of *Randia dumetorum*, in equal measures, pounded, and dissolved in water in which *A'tapa* rice has been washed, should be given. Sesame, *Padmakáshtha*, *Symphæa lotus*, and *Sáli*-rice, pounded, together with milk and the paste then dissolved in milk wlth sugar and honey added to it, also make an useful remedy. The diet should consist of milk and rice. If pains appear during the second month, *Nelumbium speciosum*, the fruit of *Trapa bispinasa*, and the bulbous Root-stock of *Scirpus Kysoor*, pounded together and mixed with water in which *A'tapa* rice has been washed, should be given. In case of pains during the third month, take two parts of *Aspragus racemosus*, and of the fruit of *Phyllanthus Emblica*, one part ; these should be pounded together and dissolved in warm water. Another medicine consists of the flowers of *Nelumbium speciosum*, the flowers *Nymphæa stellata*, and *Nymphæa lotus*, pounded together and mixed with a solution of sugar. If pains appear in the fourth month, the remedy consists of either 1. the flowers of *Nymphæa stellata*, *Nymphæa lotus*, *Solanum Xanthocarpum* and *Tribulus lanuginosus*, or 2. *Tribulus lanuginosus*, *Solanum Xanthocarpum*, *Sida cordifolia* and the flowers of *Tymphæa stellata*, pounded together and mixed with milk. For pains in the fifth month, the remedy is the flowers of *Tymphæa stellata*, and *Kshirakákolia*, pounded together with milk administered with milk *ghee*, and honey ; or the flowers of *Nymphæa stellata*, *Aloe perfoliata*, *Kákoli*, taken in equal measures, pounded together

in water, and administered with milk. For pains that appear in the sixth month, the seed of *Citrus medica*, *Aglaia Roxburghiana*, red sandal-wood, and the flowers of *Nymphæa stellata*, pounded together with milk, or seeds of *Buchanania latifoli*, grapes and the pulv of fried paddy, pounded together with cold water should be administered. When pains appear in the seventh month, the remedy is *Asparagus racemosus*, and the Root-stock of the lotus, pounded together with milk or the fruit of *Feronia elephanta*, the roots of the betel-nut fried paddy, sugar, pounded together with cold water. For treating pains appearing in the eighth month, the drugs mentioned for the pains of the seventh month should be used, pounding them with water in which *A'tapa* rice has been washed. For pains appearing in the ninth month, the roots of *Ricinus communis*, pounded with *kánji*, should be administered. If pains appear in the tenth month, the remedy to be used is the flowers of *Nymphæa stellata*, liquorice, and the seeds of *Phaseolus Mungo*, pounded together with *sharbat* of sugar or with milk. When pains appear in the eleventh month, liquorice, *Padmakáshtha*, lotus-stalks, and the flowers of *Nymphæa stellata*, or *Kshirakákoli*, the flowers of *Nymphæa stellata*, *Aplotaxis auriculata*, *Mimosa pudica*, and sugar, pounded with cold water and dissolved in milk, should be administered. If the pains manifest themselves in the twelfth month, the remedy is sugar, *Batatas paniculatus*, *Kákoli*, and *Kshirakákoli* pounded together with cold water. The time of delivery is from the ninth to the twelfth month. Hence, if pains appear during those months, the physician should carefully ascertain whether they are true labour pains or not. If they are ascertained to be true labour pains, no medicine should be administered.

Premature Delivery, Abdominal Pains, etc.

If labour pains set in prematurely, the woman should take the following drink ; half a tola of prepared mud, dissolved in a quarter of a seer of goat's milk and mixed with quarter tola of sugar. Another remedy consists of the

decoction of *Pavonia odorata Aconitum heterophyllum*, the bulbous root-stock of *Cyperus rotundus*, the exudation of *Bombax malabaricum*, and the seeds of *Holarrhena antidysenterica*. This decoction relieves the pains, called *shu'la*, of the abdomen also. After abortion has taken place, milk should be given in which have been boiled the bulbous roots of *Scirpus Kysoor*, the fruit of *Trapa bispinosa*, the filaments of the lotus, the flowers of *Nymphæa stellata*, *Phaseolus trilobus*, and liquorice. This medicine relieves the pains caused by abnormal discharges from the uterus after abortion.

Treatment of Excessive Discharges of Blood.

If copious discharges of blood occur after abortion or premature delivery, or even after delivery at the proper time, such discharges should be checked, for, if unchecked, they may bring about death. One of the methods for checking the flow of blood is to knead gently the abdomen of the patient at short intervals. Cold water should be sprinkled upon the abdomen. The abdomen should be gently struck with a napkin drenched in cold water. Another contrivance consists of this ;—take a quantity of *Nishádala* as also of saltpetre ; wet them in water and bind them in a piece of cloth. This cloth should be placed on the abdomen. The uterus should also be washed with cold water with a syringe. Two *ratis* of the dried dung of the pigeon, reduced to pulv and dissolved in water in which *A'tapa* rice has been washed, should be administered as a drink. The patient should be kept still, without being allowed to move or stand up. If she feels thirsty, she may have as much cold water to drink as she may desire.

Treatment of Delay in Delivery.

If the labour be protracted, the roots of *Gloriosa superba*, pounded into a paste with *kánji*, should be applied on the soles of the feet. The roots of *Justicia Adhatoda* should be tied to the waist, or plasters made of those roots reduced to a paste should be applied on the navel, the rectum, and the mouth of the uterine canal. The other medicines that induce prompt delivery are:—1. soot pounded with *kánji*; 2. the roots

of *Citrus medica,* (Variety-*acida*) and liquorice, pounded together with *ghee* ; and 3. the fruit of *Grewia Asiatica, Hedysarum gangeticum, Cissampeols hernandifolia* and the roots of either *Gloriosa superba* or *Achyranthes aspera,* the roots of *Artemisia vulgaris,* and the roots of *Plumbago Zeylanica,* taken in equal measures and pounded together. The dose of each of these medicines should be 4 annas in weight.

Delivery of a Dead child.

If the child in the womb be not alive, delivery seldom takes place of itself. In many cases the use of instruments becomes necessary. If a little quantity of the exudation of *Euphorbia neriifolia* be placed upon the head of the woman, delivery takes place without further trouble. Plasters applied on the navel, made of the fruit of *Piper longum* and *Acorus Calamus*, pounded together with water, and then mixed with castor oil, prove efficacious. Another menicine for internal administration consists of the roots of *Artemisia vulgaris* and the roots of *Plumbago Zeylanica,* taken in equal measures and pounded together in water. The dose should be four annas.

Methods for Extraction of the Placenta.

If the placenta does not come out in proper time, then smoke should be applied into the Vagina of dried sticks made of bitter gourds, the slough of a snake, *Luffa amara,* mustard seeds and mustard oil, pounded together into a paste. One should, tying some hair round one's finger, insert it into the throat of the woman and scratch it gently. The fact is, the woman will feel an urging to vomit. This helps the expulsion of the placenta. Plasters should be applied on the soles of the feet, made of the roots of *Gloriosa superba,* pounded into a paste. These simple methods quickly cause the expulsion of the placenta.

Treatment of *shula* pains in the head etc., after Delivery.

After delivery the woman sometimes feels severe pains in the abdomen and the head. These are known by the name of *Makkanda-shula.* By administering the ashes of barley spikes dissolved in warm water or

ghee, these pains may be alleviated Another remedy consists of the decoction, mixed with *Saindhava* salt, of the following drugs, *viz.*, the fruit of *piper longum*, the roots of the same, *Piper Chaba*, the roots of *Plumbago Zeylanica*, cardamoms, *Ptychotis Ajowan*, the roots of *Holarrhena antidysenterica*, *Cissampelos hernandifolia*, cumin seeds, mustard seeds, the fruit of *Melia Azadiratcha*, *Assafœtida*, *Siphonanthus Indica*, *Sansaviera Zeylanica*, *Aconitum heterophyllum*, *Acorus Calamus*, *Embelica Ribes*, and *Picrorrhiza Kurroa*. This promptly alleviates the kind of pains called *Makkanda shula*.

Means of Alleviating the Excited *Báyú*.

If during pregnancy the *Báyú* be excited, the result is that the body of the woman begins to dry up. The fœtus also dries up. The remedy in such cases is milk boiled with liquorice and the fruit of *Gmelina arborea*. Another medicine that does good is *ghee* boiled with *Tinospora cordifolia*, *Batatas Paniculata*, *Physalis flexuosa*, *Asclepias pseudosarsa*, *Asparagus racemosus*, *Phaseolus trilobus*, *Glycine debilis*, *Cœlogyne ovalis*, and liquorice.

Diet and Forbidden Practices.

During pregnancy every woman should observe certain general rules of conduct for the benefit of both herself and the child in her womb. The diet should be easy of digestion, nutritive, and capable of creating relish. She should not undergo much labour, nor should she totally abstain from all labour. She should avoid all acts in doing which the breath has to be stopped for sufficiently long intervals, or which require straining. All acts, again, which cause pressure on the womb should be abstained from. Walking long distances, and journies by quickly-moving vehicles, are baneful. She should always remain cheerful. The fact is, if fear, or grief, or anxiety moves her these are reflected on the child in the womb adversely. Fasts, night-keeping, sleep at day-time, the heat of fire or the sun, sexual congress, the bearing of heavy loads, lying down on hard beds, ascending dizzy

heights, and suppression of the urgings of stools and urine, are productive of evil effects.

When diseases appear during pregnancy, the regimen should be the same that is laid down in the chapters treating of those diseases. If ailments, for which fasts have been prescribed, afflict a woman during pregnancy, she should not be made to fast, but light diet should be given to her. If through the excited *Báyú*, the woman and the child begin to dry up, she should be given *ghee* and milk and eggs of geese, the flesh of goats and fowl and other nuritive foods.

Conduct after Delivery.

After delivery the woman should be kept for some days with great care. For the first three days after delivery, she should be given only milk, or milk and sago. Milk and rice may be given on the second and the third day. After the third day she should take food that is easily digestible and is, at the same time, nutritive. Up to the fifth day, the woman should not be allowed to sit up or walk about. She should not bathe till at least the seventh day is passed. For fifteen or sixteen days commencing from the eighth day, she should bathe in tepid water. Exposure to the heat of fire, as also the administration of dry ginger, peper, ginger, *Nigella sativa*, and other articles that are of a pungent taste, pounded together with water, do much good. After delivery the dress and bedding of the woman should often be changed. Indeed, she should always wear clean clothes.

CHAPTER LXVII.

SUTIKA-ROGA.

(DISEASES AFTER DELIVERY.)

Cause.

After delivery diverse diseases afflict a woman in consequence of improper diet and careless living such as exposure to wind and cold, recourse to cooling operations, eating things that are raw, eating before the food last taken has been digested, and eating food that is heavy, and difficult of digestion at a time when the digestive power has been weakened. An ill-ventilated and dark and damp lying-in room is also a potent cause of after delivery complications. Fever, dropsical swellings, loss of appetite, diarrhœa, lienteric dysentery, deep-seated pains in the abdomen, Epistasis or suppression of urine, loss of strength, consumption, excessive thirst, heaviness of the body, pains all over the body, secretion of phlegmonous matter from the mouth and the nose, and similar other ailments, which afflict a woman after delivery, are all included under the name *Sutiká* diseases.

The Construction of the Lying-in Room a part of Tre ment.

For protecting women from diseases after delivery, care should be taken in constructing the lying-in room. It is not proper to hastily construct a small room on the yard of a house, with equipments that create disgust. In consequence of sufficient air and light not being admitted into such room, its atmosphere becomes easily tainted. The presence of smoke from the fire maintained within the room the fœtid smell of the child's stools and urine and the mother's secretions, as also the presence of two or three other women who are its constant inmates, the atmosphere soon vitiated. Such a state of things cannot but

cause various diseases to both the mother and the child. The lying-in room should be built on a piece of land that is clean. It should be at least ten to twelve feet long, seven to nine feet high. The principal entrance should be either towards the north or the south. There should, at least, be two windows placed in such a position as to freely allow the passage of air. The floor should be higher than the level of the land on which the room is built. It should be metalled with either burnt bricks or dry earth. The fact is, the floor should be protected from dampness by the usual contrivances. Further, the floor should be made smooth and level. Solid planks of wood should be used for the doors and windows. If a new room cannot be constructed, the best room in the house should be selected for making it the lying-in room. The fire to be kept in it should be of charcoal. No smoke should be allowed to rise from it. The fire should be kept in an iron or earthen pan. The bed should be spread on a *charpoy*. If no *charpoy* be available, it should be spread upon some clean straw. The stools and urine of the infant should be promptly removed from the room. The doors and windows should remain shut at night-time or when cold winds blow. At another times, they should be kept open to allow free ventilation. If these instructions be observed, the danger may be minimise of the mother contracting the diseases of the lying-in room.

Treatment of Fever after Delivery.

When the mother catches Fever after delivery, the remedies to be applied are the *panchan* called *Sutiká-dashamûla*, or *Sahacharâdi* also *Sutikâri rasa*, and *Vrihat-sutikavinoda*. Another remedy is *Vishamajwarántakalauha* prepared according to the method called *putapáka* and mentioned in the chapter on Fevers. A few other mentioned in that chapter may also be prescribed with discertion. For alleviating the pains of the body, the *páchana* called *Dashamûla*, as also *Laksmi-vilâsa* and a few other remedies of similar virtues, should be administered. For curing Cough and Bronchitis,

Sutikántaka-rasa, and some of the medicines mentioned in the chapter on Bronchitis, are prescribable, such as *Sringârá-bhra* and the rest. For treating Diarrhœa and lienteric Dysentery, the medicines mentioned in the chapters on those diseases, as also *Jirakádimodaka*, *Jirakádya-rishta*, *Saubhá-gyasunthi-modaka* etc., should be prescribed. Generally speaking, in treating the diseases which afflict women after delivery, the physician should seek to alleviate those which predominate over the others, by prescribing with descretion, the medicines laid down for them.

Diet and Forbidden Practices.

Generally speaking, in diseases of the lying-in room some maladies predominate over others. The patient should observe the instructions in respect of diet and practices which have been laid down for those maladies which predominate. When the patient is not suffering from any particular ailment, she should have old *sáli* rice of the finer varieties the soup of such pulses as *Cicer lens*, and curries made of Brinjals, tender radishes, the fruit of *Ficus Glomerata*, (of the smaller variety), the fruit of *Trichosanthes dioica*, and the plantains called *Kánchkalá*. Pomegranates and such things as improve the digestive fire and alleviate both *Báyú* and *Kafa*, should also be taken. She should also observe such practices as keep down the *Báyú* and the *Kafa*. Food that is rich and difficult of digestion, articles that are possessed of keen virtues exposure to heat, toil, all cooling operations, and sexual indulgence, should be rigidly abstained from in these diseases. For at least three or four months after delivery, the woman should live very carefully.

CHAPTER LXVIII.

DISEASES OF THE BREASTS AND THE FAULTS OF MILK.

Abscess on the Breasts.

When the "Three Faults", becomeing excited by the usual causes, become focussed in the breasts of a woman who is pregnant or who has recently delivered, they cause inflammation and diverse kinds of abscesses. In common parlance, these are known by the name of *Thunká*.

Symptoms of Vitiated Milk.

Improper food and practices vitiate the milk. If it is the excited *Báyu* that vitiates it, its taste becomes astringent, and if thrown into water it rises up on the surface without mixing with it. Milk vitiated by the *Pitta* becomes pungent, or sour, or saline in taste. Yellow lines are further visible in it. Milk vitiated by *Kafa* becomes thick and slimy and sinks down in water. If the milk be vitiated by Two "Faults or Three," the above symptoms present themselves in a state of union. The infant, by sucking vitiated milk, may get various diseases. That milk, which when thrown into water mixes with it, which is pale in colour, and which is sweet and clear, should be known as faultless. Infants should not be allowed to take any milk that is vitiated.

Treatment of Inflammation and Abscesses, etc.

As soon as inflammation sets in, the milk should be pressed out. Leeches should be set for blood-letting. Plasters should be applied of the roots of *Cucumis Colocynthis*, or turmeric and the leaves of *Datura fastuosa*, pounded into a paste. All the preparations that have been mentioned in the chapters on Abscesses and Bubo may be used. If suppuration follows, surgical operation should then be resorted to, or the pus expelled by medicines. In fact, the treatment should be like that of boils.

Treatment of Vitiated Milk.

If the milk be vitiated by the excited Wind, the decoction of the Ten-Roots should be prescribed. If it is the Bile that vitiates it, the decoction should be given of *Tinospora cordifolia Asparagus racemosus*, the leaves of *Trichosanthes dioica*, the leaves of *Melia Azadirachta*, *Pterocarpus Santalinus*, and *Asclepias pseudosarsa*. If the milk be vitiated by the action of Phlegm, the decoction is prescribable of the tubers of *Cyperus rotundus*, *Gentiana Chirayita*, *Picrorrhiza kurroa*, *Siphonanthus Indica*, *Cedrus deodara*, *Acorus*, *Calamus* and *Cissampelos hernandifolia*. In case of vitiation through the action of Two Faults or of all the Three, the decoctions of the above drugs combined together should be given.

Treatment of Dry Breasts.

If the milk in the breasts be dried up, the medicine that should be administered consists of the roots of wild cotton and the roots of the sugarcane pounded together with *kanji*. The dose should be half a tola. Two other remedies are prescribable, *viz.*, 1. the decoction of turmeric, *Berderis Asiatica*, *Cassia Tora*, the seeds of *Holorrhena antidysenterica*, and liquorice, and 2. *Acorus Calamus*, the tubers of *Cyperus rotundus*, *Aconitum Heterophyllum*, *Cedrus deodara*, dry ginger *Asparagus racemosus*. and *Asclepiar pseudosarsa*.

Diet and Forbidden Practices.

In diseases of the breasts the regimen and practices should conform to what have been laid down for deep-seated abscesses. If the milk be vitiated, such food should be taken as is alleviative of the particular Fault or Faults from which the vitiation has followed. The observations regarding diet and practices which have been laid down in the chapter on the diseases of the lying-in room apply to ailments connected with milk.

CHAPTER LXIX.

BALA-ROGA.

(DISEASES OF CHILDREN.)

Causes &c.

Many of the diseases of children arise from sucking vitiated milk of either the mother or of the wet-nurse. By sucking milk that is vitiated by the action of the *Báyú*, the child catches diseases of the *Báyu*. Its voice becomes weak and body emaciated. It feels great difficulty in passing stools and urine and the downward *Báyu*. By sucking milk that is vitiated by the action of the Bile, the child perspires copiously. Diarrhœa, thirst, heat of the skin, anæmia, and other Bile-born diseases also manifest themselves. By sucking milk vitiated by Phlegm, salivary secretions, excessive sleep, dulness, deep-seated pains, vomiting of milk, paleness of the eyes and other Phlegm-born diseases appear. By sucking milk vitiated by two faults or all the Three, the above symptoms manifest themselves in a state of union.

Kukunaka or *Kotha*:

By sucking vitiated milk, or from defects of the lying-in-room, or exposure to cold and other causes of a similar nature, children catch the disease called *Kukanaka* or *Kotha*. Its seat is the lids of the eyes. An itching sensation is felt there as also in eyes and the nose. Sun-light becomes painful. The child never opens its eyes, if kept in a lighted place.

Tálukantaka.

If the Phlegm in the palate of the child becomes vitiated, it induces a disease called *Tálukantaka*. The palate sinks, and the child manifests an aversion for sucking. In fact, sucking becomes painful. The other symptoms are excessive thirst, watery motions, and pain in the eyes, the mouth, and throat. The

child vomits the milk that may be forced down its throat, and lies down with bent neck and other symptoms of pain.

Párigarbhika.

If a child sucks the milk, in copious measure, of a mother who is pregnant, it gets the disease called *Párigarbhika*. Bornchitis, loss of appetite, vomiting, dulness, drowsiness, emaciation, disgust for food, Vertigo, swelling of the abdomen, and other symptoms manifest themselves.

Diseases During the Time of Teething.

Most children, when they begin to cut their teeth, get fever, looseness of the bowels, Bronchitis, vomiting, Convulsions, eye-diseases, and numerous other aliments.

Vomiting of Milk.

Many children, after drinking milk vomit it out. At first the milk vomited consists of portions that are coagulated like pieces of inspissated milk, or like curds. It has also a sour smell. If the disease is not checked, the vomited matter looks like water. Another symptom that manifests itself is that every thing eaten is thrown up. The stomach becomes flatulent, and a rumbling noise is heard within it. The bowels are not cleared. At times the stools become copious. The child becomes weak. Its complexion becomes pale ; its temper irritable ; the body becomes cool, and the skin becomes rough.

Convulsions with Swoons.

Children becomes at times subject to convulsions which are commonly called *Tarká*. The general symptoms are loss of consciousness and tossing of arms and legs. This disease arises from various causes. If the heat of the body be increased in consequence of Fever or any other cause, if a sudden panic seizes the child, if the body receives wounds, if sudden pains are felt, if abscesses appear, if worms are generated in the intestines, if the child ails for a long period and becomes weak in consequence thereof, such Convulsions manifest themselves. When the Convulsions set in, the child loses consciousness ; the face becomes pale ; the

fingers of the hand close ; the toes become contracted or curved ; and the arms and legs are repeatedly tossed. The Paroxysm lasts from one to five minutes. Sometimes, the Paroxysms succeed one another, the intervals not being long. The premonitory symptoms of a Paroxysm are starts in course of sleep, displacement of the pupil, and cantraction of the thumb.

Worms.

When worms are generated in the stomach or the intestines, the child feels an itching sensation in the rectum and the nose. It scratches the nose very often and suddenly cries out at times. If the worms are large, the child starts in sleep. Another well-known symptoms is the grinding of the teeth during sleep. A fœtid smell also issues from the mouth. The stools sometimes resemble the exudation of *Odina Woider*, or become greenish and oily.

Causes of Tetanus.

In consequence of defective arrangenments of the lying-in-room, the absence of pure air from it, damness, fœtid smells, and other causes of a similar kind, or of exposure, for a long time, of the child to the heat of fire or the sun after laving it with oil, or of exposure to cold gets Tetanus. The lower classes in their ignorance regard this disease as due to the possession of the child by evil spirits. In many cases this disease is seen to arise within nine days after the birth of the child. At first lock-jaw manifests itself. Then the vertebral column becomes stiff and then it bends like a bow. The arms and the legs also become stiff, and convulsions set in. The fingers and the toes become contracted. Contortions are seen of the face. If the child be touched, disease seems to increase in intensity. Very generally, this disease proves fatal.

Diseases Due to the Influence of Planets.

Diverse planets are said to cast their influence on the bodies of infants. If afflicted by planetary influence, the child may sometimes be seen to be excited and sometimes seized with fear. Sometimes it cries aloud ; sometimes it

bites and tears its own body or its mother or nurse with its teeth and nails. Sometimes it remains quite with upturned gaze, and sometimes it grinds its teeth. At times it is seen to strain ; at other times it yawns. Sometimes it contracts its eyebrows ; and sometimes it bites its own lips with its teeth. It is seen also to vomit frothy matter. The body becomes gradually emacited. It gets little sleep at night. The eyes become swollen. The stools become watery. Hoarseness of voice succeeds. The body of the child emits the smell of flesh and blood. Besides these, Fever, Diarrhœa, and other diseases also appear.

Difficulty of Treating Children.

Children are unable to say what their complaints are. Hence by their cries, by touch, by careful and minute observation, should the diagnosis be made of many of the diseases under which they suffer. All the cleverness which the physician has is called into requisition. If there is pain in the throat, children repeatedly touch the part with their hands. If the child is afflicted by headache, the skin of the forehead becomes contracted. The child repeatedly touches its head with the hands and pulls its ears. If a healthy child repeatedly cries without any apparent cause, it should be understood that there is bitting pain in the intestines caused by indigestion. If an infant who is supported only by suck feels thirsty, it is seen to repeatedly put out its tongue. If in consequence of an attack of cold the child's nose be stopped up, it repeatedly takes off its mouth from the breast while sucking, for drawing breath through the mouth. For three or four months after birth, a child, while crying, does not shed tears. After that age, tears appear. If tears are not seen in a child that is more than four months old while crying, it should be understood that its disease is a serious one. The pulse of a child is naturally quick. Hence it is difficult for an inexperienced physician to ascertain a child's disease by feeling the pulse alone. It is advisable to use the thermometer at the time of examining the child. If at the

time of inhaling breath, the nostrils of the child become wider than usual, the child should then be regarded to have caught a severe form of Bronchitis or that there is difficulty of breathing. The stomach and abdomen of children are naturally larger than those of grown up men. If, however, these grow bigger than usual, it should be understood that there has been enlargement of liver, or of the spleen, or of both; or that indigestion will soon set in. If there is pain in the ear, the child may be seen to put its hand on the ear and to guard the ear against being touched by others.

Selection of Nurse.

If the milk of the mother be vitiated, the child should never be allowed to suck it. A nurse should then be appointed with good milk in her breasts. In selecting a nurse the following considerations should be attended to. The age of the nurse should not be less than twenty or more than thirtytwo years. The milk of women below twenty or above thirtytwo years of age is not regarded healthy. The nurse should be free from every disease. She should have a healthy child of her own of the same age. She should have breast full of milk. Her conduct should be pure. She should be of a cheerful mind. If such a nurse cannot be had, the child should be fed with goat's milk, or cow's milk diluted with water and sweetened with sugarcandy. If the child be below twenty-one days, and if its mother's milk be vitiated, it should be given cow's milk diluted with lime-water in equal proportions. If flatulence of the stomach be noticed, milk mixed with one tolá of the infusion of coriander seeds or fennel seeds should be given. By weaning the child, diseases due to vitiated milk may gradually be got over. If the palate sinks, *Chebulic myrobalans*, the fruit of *Acorus Calamus*, and *Aplotaxis auriculata*, reduced to pulv and mixed with honey and the mother's milk, should be given.

Infantile Ophthalmia, &c.,

If infantile Ophthalmia, or the disease called *Kukunaka* manifests itself, the eyes should be washed with lukewarm water poured

over them from a height of about nine inches. A piece of cloth drenched in water should be used for clearing the secretions. Take also a *rati* of sulphate of copper and dissolve it in clear water. Keep the water in a phial. A drop or two of this water should be cast into the eye thrice or four times a day. Plasters should be applied on the eye-lids, made of *Berberis Asiatica*, the tuber of *Cyperus rotundus*, and red ochre, pounded together with goat's milk. Collyrium made of lamp-black received on the exudation *Trophis aspera*, proves beneficial.

Treatment of *Párigarbhika.*

In the disease called *Párigarbhika* the treatment at the outset consists of weaning the child. Indeed, if the child be allowed to suck the vitiated milk of the mother, no medicine can do it any good. For improving the digestive fire, *Yamánipanchaka*, *Hingwashtaka-churna* and other medicines of mild energy that occur among those laid down in the chapter on loss of appetite should be given in small dose. The milk given to the child should be mixed with water or the infusion of fennel seeds. In Diarrhœa and other ailments that may break out at this period, the treatment should be as laid down in the chapters on those diseases. The administration of *Kumârakalyána-Rasa* proves very beneficial in *Párigarbhika* and other diseases which supervene it.

Treatment of Diseases that set in at the time of Teething.

During the time of teething children catch diverse ailments such as fever, looseness of bowels, &c. It is not advisable to administer medicine at the outset, for it is seen that as soon as the teeth come out, those diseases disappear of themselves. Teething is expedited by rubbing the gums with the paste of the flowers of *Grislea tomentosa* and the pulv of the fruit of *Piper longum*, mixed with honey, or with the expressed juice of the fruit of *Phyllanthus Emblica*. When medicines

become necessary for treating the diseases that manifest themselves at the time of teething, the following should first be prescribed with discretion, *viz.*, *Dantodbheda-gaddántaka*, *Kumárakalyána* and *Pippalyádya-ghrita*. If teething is delayed, and if in consequence of this the child suffers much, incisions should be made upon the gums with a knife.

Vomiting of Milk.

For preventing the vomiting of milk, the milk that should be given to the child should always be mixed with lime-water. If this does not check the disease, milk should be at once stopped. Broth should be the substitute. The child should be allowed to take the expressed juice of *Solanum Indicum*, and *Solanum Xanthocarpum*, or the pulv of the fruit of *Piper longum*, the roots of the same, *Piper chaba*, and roots of *Plumbago Zeylanica*, and dry ginger, mixed with honey and *ghee*. By licking also the pulv mango seeds fried paddy and *Saindhava* salt, mixed with honey, the vomiting of milk may be checked. Another remedy consists of rubbing the belly of the child with mustard oil thrice or four times a day. The belly should also be wrapped with a piece of flannel.

Treatment of Convulsion.

When convulsions with swoons set in, efforts should first be made to bring back consciousness. By heating the forehead of the child with a piece of heated turmeric or iron rod, the child may be restored to consciousness. Cold water should be sprinkled over the eyes. If these means do not succeed, *Nisádal* mixed with lime, should be held before the nose. The powerful scent of this preparation often succeeds in bringing consciousness back. After the child is restored to its senses, that particular disease which is the cause of the Convulsions with swoons should be treated. If the disease has been brought about by the intense heat of Fever, cold water should be applied on the head, the face and the eyes, the bockbone, and the hinder part of the head. Oil mixed with water should be rubbed on every part of the body. If the child feels thirsty, it should be allowed to

drink as much cold water as it can. If the intensity of the heat abates in consequence of these remedies, the violence of the convulsions also cease. If the disease be due to weakness, the child should then be dipt up to the knee in a vessel filled with tepid water in which has been dissolved the pulv of the larger variety of mustard seeds. The child should not be moved much while undergoing this operation. Taking wheat flour and the pulv of mustard seeds of the larger variety, in equal measures, and mixing them together and making a paste of it by adding water, plasters should be applied on the calves of both the legs. Dry fomentation should be applied to the arm-pits, the hand and the feet, for keeping them warm. The pulv of dry ginger should also be rubbed over the hands, the legs, and the chest. If the convulsions with swoons be due to the action of Worms, the child should then be dipt, up to the neck, in a tub of tepid water, and cold water should be poured upon the head from a height of 6 to 9 inches. Five or six minutes after, the child should be taken up from the tub, rubbed with a dry towel, and laid down on its bed.

In all varieties of Convulsions with swoons a little castor-oil should be administered with milk after the Paroxysm is over Purging proves beneficial at this stage. For preventing repeated Paroxysms, a little of the wine called *Mrita-sanjivani* with four times as much water, should be given; or, if that stimulant be not available, a little of Brandy may be used as a substitute. The fact is, it is necessary to lull the child to sleep.

Methods of Killing Worms.

For killing Worms, the expressed juice of the leaves of *Bhânt* (*Clerodendron infortunatum?*) or other anthelmintics should be administered. If the Worms be small ones, the use of enemas with salt water proves very beneficial. Taking a little quantity of salt, it should be dissolved in a *Cchatâck* of water. This water should be inserted into the Anal Canal of the child by means of a small glass syringe.

Care should be taken that no injury is inflicted by the syringe. Its pointed mouth may be laved with a little oil before it is inserted into the rectum. The water should not be allowed to come out immediately. Indeed, the rectum should be closed by pressing the thumb against it for two or three minutes. By repeating this operation for two or three days great benefit is certain to be derived.

Treatment of Tetanus.

For restoring consciousness in Tetanus, the methods recommended in Convulsions with swoons should be resorted to. After consciousness is restored, the child should be allowed to suck the mother's breasts. If it cannot suck, the mother should press out her milk and administer as much of it to the child as possible. If the mother's milk be vitiated, or if it be not available, cow's milk may be used as a substitute If purgatives cannot be administered, a little castor-oil, mixed with oil of turpentine, should be rubbed upon the stomach of the child. Cold water should also be sprinkled upon the stomach. Of course, purging the patient by internal administration of a little Castor-oil is very beneficial. For inducing sleep, poultices should be applied on the navel, made of the dried flowering tops, or the leaves, of *Cannabis Sativa.* * The wine called *Mritasanjivani*, or, if it be not available, Brandy, may also be used for inducing sleep. A little quantity, diluted with four times as much water, is necessary to be administered. The fact is, as sleep does great good, it should be induced by any means that is available. If the child cannot drink Wine, it should be administered by the aid of an enema syringe. The child should be bathed in tepid water. The oil called *Kubja-prasárini* which alleviates the excited

* *Cannabis Sativa*, or Indian hemp, is used in three forms: 1. the dried flowering tops, called *Gánjá*; 2. the resinous exudation from the leaves, stems, and flowers, called *charas*; and 3. the larger leaves and seed vessels, called *Bháng* or *Siddhi*. The first two are smoked. The last is reduced to a paste and then dissolved in water. It is drunk, with or without sugar.—T.

Wind, if rubbed over the body of the child, proves very beneficial.

Treatment of Planetary Influences.

In ailments caused by planetary influences, the methods recommended in astrological treatises for the propitiation of the malignant planets should be adopted. The child should also be bathed in water mixed with the decoction of these drugs, *viz.*, *Murámángsi*, * *Acorus Calamus*, *Aplotaxis auriculata*, the species of lichen called *Sailaja*, turmeric, *Berberis Asiatica*, *Circuma Zerumbet*, *Michelia Champaca*, and the tubers of *Cyperus rotundus*. This bath is called the *Sarbaushadhi* bath (*i. e.*, bath in the decoction of all the medicinal plants.)

Treatment of Infantile Fever.

In Infantile Fever, the decoction of the group beginning with *Bhadra-musta* (a variety of *Cyperus*), also *Rámeswara-rasa*, and *Bála rogántaka-rasá*, should be administered. Among the medicines, again, that have been laid down in the chapter on Fevers, those which are of mild energy may be administered in proper measure. In Fever with Diarrhœa *Dhátakyadi* and *Bálachaturbhadriká-churna* prove beneficial. For checking Diarrhœa, gruel made with the paste of *Mimosa pudica*, *Grislea tomentosa*, the filaments of the lotus, *Tinospora cordifolia*, and the roots of *Mucuna pruriens*, should be administered. The bark of *Spondias mangifera*, that of *Mangifera Indica*, and that of *Eugenia jambolana*, reduced to pulv and mixed with honey, should be given to the child to lick. Two other medicines, *viz.*, *Lavangachatuhsama* and *Dárimba-chatuhsama*, prove very efficacious in infantile Diarrhœa. For checking bloody Diarrhœa, gruel prepared with the paste of *Mimosa pudica*, *Grislea tomentosa*, and the filaments of the lotus, is very beneficial. Another remedy consists of goat's milk and the expressed juice of the bark of

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* *Murámángsi* is a kind of scented object. Its Sanskrit names are *Tálaparni*, *Daityá*, *Gandhakuti*, *Gandhini*, *Bhutagandhá*, *Murá*, and *Surabhi*. It occurs in all parts of India. In *Máháráshtra* it is called *Murá* and in the Carnatic, *Mur*

Eugenia jambolana, mixed together in equal proportions. Considerable benefit is derived also from the following preparation : take dried pieces of the fruit of *Ægle Marmelos*, the seeds of *Halarrhena antidysenterica*, *Pavonia odorata*, the exudation of *Bombax Malabaricum*, and the tubers of *Cyperus rotundus* : the measure of all these together should be 2 tolás. These should be boiled in sixteen tolás of goat's milk mixed with one seer of water. The boiling should be over when sixteen tolás of the liquid remain. This liquid after being strained, should be given to the child. Besides being a remedy for bloody Diarrhœa, it cures lienteric Dysentery as well. In infantile Dysentery, the pulv of fried paddy, the pulv of liquorice, sugar, and honey, mixed together and dissolved in water in which *A'tapa* rice has been washed, prove beneficial. The other remedies for this ailment are : 1. cumin seeds of the white variety, and the exudation of *Shorea robusta*, pounded with the expressed juice of the leaves of *Ægle Marmelos*, and 2. the pulv of the white exudation of *Shorea robusta*, mixed with treacle. For lienteric Dysentery, take pepper, one part, dry ginger two parts, and the bark of *Holarrhena antidysenterica*, four parts : reduce these to powder and mix them, adding treacle and whey. This medicine gives relief in lienteric Dysentery. The other medicines laid down for Diarrhœa may also be used. The scriptural medicines, called *Bálakutajávaleha* and *Bálachángeri-ghrita*, are very efficacious for chronic Diarrhœa, and lienteric Dysentery. When there is purging and vomiting, the decoction of dry pieces of the fruit of *Ægle Marmelos* and the kernel of mango seeds, mixed with the pulv of fried paddy and sugar, does great good. By applying on the head plasters made of the leaves of *Zizyphus Jujuba*, those of *Oxalis corniculata*, those of *Solanum, nigrum*, and those of *Feronia elephanta*, pounded together, much benefit may be derived in this ailment. In Epistasis and *Sula* pains caused by excited Wind, the pulv of these, *viz.*, *Saindhava* salt, dry pieces of the fruit of *Ægle Marmelos*, *Elettaria Cardamomum*, *Assafœtida* and

Siphonanthus Indica, mixed with *ghee*, should be licked, or dissolved in water should be drunk. In Thirst, the seeds of pomegranates, cumin seeds, and the filaments of the flowers of *Mesua ferrea*, reduced to pulv, and mixed with sugar and honey, should be given to the child to lick. If the child suffers from Hiccup, it should be given red ochre mixed with honey to lick. The other remedies which alleviate Hiccup, as also Asthma and Bronchitis, are 1. the roots of *Plumbago Zeylanica*, dry ginger, the roots of *Croton polyandrum*, and *Sida alba*, reduced to powder and dissolved in warm water and 2. grapes, *Hedysarum Alhagi*, *Chebulic myrobalans*, and *Piper longum*, reduced to powder and mixed with *ghee* and honey. The first should be given as a drink, and the second for licking. For alleviating Bronchitis, the fruit of *Solanum Indicum*, the fruit of *Solanum Xanthocarpum*, and the fruit of *Piper longum*, are very efficacious. The pulv of these, in equal measures, mixed with honey, should be given to the child to lick. Another linctus made of the pulv of these, *viz.*, *Aplotaxis auriculata*, *Aconitum heterophyllum*, *Rhus succedanea*, *Piper longum*, and *Hedysarum Alhagi*, mixed with honey, relieves all varieties of Bronchitis. By administering a little of *Makaradhwaja* with the expressed juice or the decoction of *Solanum Xanthocarpum*, Bronchitis with Fever is alleviated. *Kantakári-ghrita* also is very beneficial in Bronchitis and Asthma. Amongst the medicimes laid down in the chapter on Bronchitis and Fever, those which are of mild energy may be prescribed with discretion for alleviating infantile Bronchitis and Fever. The dose should always be small. In infantile strangury, a linctum made of *Piper longum*, pepper, sugar, honey, cardamoms, and *Saindhava* salt, proves very efficacious. If sores appear in the mouth, take a little borax and rub it in honey, and apply it to the sores twice or thrice a day. By applying the milk of sheep also, much benefit is derived. If suppuration of the ear takes place, the ear should be first washed by means of a little syringe, using tepid water, or milk diluted with water and

made tepid. After washing, the ear should be softly rubbed with a brush made of sponge or a piece of cloth, so that no water may remain within it. The brushing being over, pour two or three drops of *A'tar* into the cavity. Alum water, as also the solution of lac-dye, slightly heated on fire, does much good. In *Pámá* (Exzema), *Vicharchiká* (Psoriasis), and other skin diseases, plasters should be applied as laid down in the chapter on those ailments. Our own KSHATA'RI-TAILA, and other oils prescribable in sores, may be used with beneficial results. If the nourishment of the child be retarded, *Aswagandhá-ghrita* should be administered. If a new-born babe becomes unable to suck, pulv of the fruit of *Phyllanthus Emblica* and *Chebulic myrobalans* mixed with honey, should now and then be rubbed upon its tongue. By this means the dulness of the tongue is removed and the child soon becomes able to suck.

Measure of Dose for Children.

As regards the pulvs enumerated above, the dose should be 7 *ratis* for children below one month. As the child's age increases, the dose also should be increased at the rate of one *rati* a month, so that for a child whose age is two months, the dose should be 2 *ratis* ; for one whose age is three months, it should be three *ratis*, and so on. When the child is one year old, the dose should be increased at the rate of one *máská* a month.

Diet and Forbidden Practices.

When a sucking child catches any disease, the mother who gives it suck must observe the regimen that is laid down for that disease. The child should never be made to fast. The fact is, when fast would be prescribable, diet of the lightest kind should be given to the child. In Diarrhœa and other diseases, instead of cow's milk, goat's milk should be given in proper measure. If goat's milk cannot be digested arrow-root or our own SANJIVAN-KHA'DYA, should be given.

Rules about Suck.

To a new-born and healthy child, cow's milk should not be given. The milk of its mother is sufficient to nourish it. The hours should be fixed for giving it suck. No rules need be made during the first month. After, however, the first month, the times should be fixed for giving suck. Indeed, after the first month, suck should be given at intervals of two hours during day-time, and three hours during the night. When the child is more than three months old, suck should be given to it four times during the day and thrice during the night. After the fourth month, suck should not be given more than twice during the night.

Rules about Weaning the Child.

The child should not be weaned before it is nine months old. It is proper to wean it after it is one year old. Care should be taken to wean it gradually, for the consequence of stopping suck at once may be indigestion and other diseases.

The Milk that should be given to the Child.

Either cow's milk or goat's milk should be given,—a little at a time, so that the child may be gradually habituated to it. Ass's milk is not proper food. The new-born babe should have milk diluted with equal measures of water and lime-water, heated on a fire, and mixed with sugar or the pulv of sugar-candy. Every time milk is given to it, it should be thus prepared. After the child is seven days old, the milk given to it should be mixed with lime-water alone. The proportion being milk two parts and lime-water one part. Till it is a month and a half old, lime-water, in the same proportion, should be used in diluting the milk. Till it is five months old, the proportion of lime-water should be one to four. After that age, lime-water is not necessary.

General remarks.

For the first two months, milk should be given to the child six times during the day, and twice during the night. Indeed, milk, should not be given irregularly and often. In giving it milk,

the mother or nurse should see that the child takes it willingly. As soon as any sign is manifested of unwillingness, the feeding should be stopped. Evil consequences arise from forcing milk down the throat without regard to the unwillingness of the child. After the child is two months old, it should have milk four fimes during the day and once only during the night. When it is six or seven months old, that is, when the two front teeth or incisors appear, some light food besides milk may be given once or twice a day. Milk and sago, or wheat-flour fried in *ghee* boiled in milk, and sweetened with sugar-candy, is the kind of food that is recommended. When it is older, milk and rice, or rice boiled in milk and water, and sweetened by the addition of sugar, may be given. Before the child is full two years of age, rice should not be given to it as regular food.

Directions About the Keep and Practices of Children.

The room in which the child is kept should be large or spacious and clean. It should be properly ventilated. In the winter season, during the night, as also during rainy days, the windows should all be closed. The child's body should be carefully wrapped with cloth during the winter as also on rainy days. At other times, the body may remain exposed. Children's shirts should be loose and not tight. Occasionally the child should be rubbed with oil and bathed in cold water agreeably to its bearing capacity. Till it becomes three or four years old, it should be allowed to sleep during the day. Before the child learns to walk, its powers should not be put to any strain. The child's fears should not be excited by frowns or by the mention of monsters. It should not be made to cry. Its body or limbs should not be frequently moved. Children should have sufficient play during their earliest years.

CHAPTER LXX.

BISHA-CHIKITSA.

(POISONS AND THEIR TREATMENT.)

Varieties of Poison.

Generally speaking, Poisons are of two classes, *viz.*, those derived from animated creatures and those which are obtained from inanimate objects. The roots of particular vegetables, or their tubers or leaves, or flowers, or fruits, or barks, or exudation, or expressed juice, or pith, or such mineral as *Dármuj* and arsenic, are poisons that are of inanimate origin. The poison of scorpions, and other animals belongs to the other class.

The Different Symptoms of Inanimate Poison.

Amongst Poisons of inanimate origin, if it is the Poison of roots that has entered the body, one feels as if one has been belaboured with sticks or clubs. Besides such pain and stiffness, the other symptoms are delirium and loss of consciousness. The Poison of leaves causes tremours and difficulty of breathing. The poison of fruits causes swellings in the testicles, burning of the body, and disgust for food. The Poison of flowers causes vomiting, flatulence, and swoons. If one takes the Poison of barks, of exudations, or of piths, a bad odour issues from the mouth. The skin becomes rough; a severe headache is felt; and phlegmonous secretions take place The poison of the milky juice causes froth to issue out of the mouth. Its other symptoms are heaviness of the body and purging. Mineral Poisons cause pain in the heart or the cardiac region, a burning sensation in the palate, and swoons. Many of these Poisons are not productive of immediate death. Causing diverse kinds of ailments, they bring about death after some time.

The Symptoms of Animate Poison.

Amongst Poisons having their origin in animated creatures the symptoms of that which belongs to hooded snakes are that the bitten part becomes dark, and the person bit is afflicted by diverse sufferings brought about by the excited Wind. As regards snakes which have circular spots on their body, their Poison produces other effects. The part bitten becomes yellow. A soft swelling appears. Diverse kinds of afflictions appear which are generated by the excited Bile. When snakes which have long stripes on their bodies bite a person, a hard, slimy, and pale swelling appears on the part bitten. Oily and thick blood issues from the puncture. Diverse afflictions caused by excited Phlegm also appear. Persons suffering from idigestion, those whose Bile has been vitiated, those who are weakened by exposure to the sun, children, old men, those who are hungry, those who are weak and have sores, those who have Diabetes, those who have Leprosy, women during the state of pregnancy, and persons whose bodies have dried up, when bitten by a snake, are soon reduced to the last straits.

Fatal Symptoms of Snake-bites.

If one is bit by a snake when one is at the foot of an *Aswattha* (*Ficus religiosa*) tree, or in a crematorium, or upon an anthill, or at a place where four roads meet, such bite generally proves fatal. The simple reason is that hooded snakes of virulent poison generally reside in such places. Similarly, if one is bit in the morning, or in the evening, or at a time when the constellations *Bharani*, *A'rdrá*, *Maghá*, *Asleshá* and *Krittiká*, are on the ascendant, the bite ends fatally. A person bit in any of the vital parts of the body, seldom recovers. If no blood even when wounds are inflicted with a knife, issues from the body of a person that is bit, he meets with death. If no marks appear on the body of a bitten person who is scourged with whips, the result proves disastrous. If cold water repeatedly sprinkled on the body of a bitten person does not produce horripilation, the bite

ends in death. If the face of a bitten person becomes curved, if his hair comes off when pulled, if he cannot keep his neck erect, if lock-jaw appears, if a red or dark swelling appears on the bitten part, if salivary secretions fall from the mouth in streams, thick as wax candles, the result frequently becomes unfavourable. If, again, the marks of four teeth be visible on the bitten part, the case becomes incurable.

Different Symptoms of Different kinds of Animal Poison.

If a person is bit by a scorpion or centipede, an intense burning pain is felt. The bitten person feel as if he is being pierced through and through with a sharp instrument. The poison soon spreads over the whole body and a swelling appears on the bitten part. If one is bit at the region near the heart, or in the nose, the eyes, or the tongue, the consequence is that the bitten part begins to rot and the flesh comes off in sloughs. The person suffers acute agony and not unoften meets with death. Sometimes a frog bites a man. The consequences are thirst, sleep, vomiting, swelling with pain, and the appearance of small pimples on the bitten part. There is poison in the semen of rats and mice. If a person comes in contact with such semen, the symptoms of poison appear in his body. There are some kinds of rats whose bite produces symptoms of poison on the body. The bite of a rat or a mouse induces bleeding from the puncture. Circular swellings appear here and there on the body. Besides, fever, restlessness of mind, horripilation, and burning of the body are the other symptoms. There are some rats and mice whose bite produces swoons or loss of sense, mouse-shaped swellings on the body, deafness, fever, heaviness of the body, salivary secretions from the mouth, and vomiting of blood. Death very often results from such bites. From the bite of the spider, blood may flow. The bitten part becomes covered with filthy secretions. The other symptoms are Fever born of all the Faults, Diarrhœa, burning, pimples, circular spots on the body, and swellings that are blue or yellow, soft to the touch, and frequently changing

their position. The bites of some other animals produce burning, swelling with pain, and other symptoms of poison.

The Poison of Rabid Jackals and Dogs.

If rabid dogs and jackals bite a person, the results are the flow of dark blood from the bitten part and partial loss of the sense of touch there. If the poison remains in the body for a few days, it brings on Fever and at last the person becomes mad and cries like a dog or a jackal, desires to bite others, and imitates those animals in other respects. Indeed, death frequently results from these bites. The bitten person sometimes sees in water the image of the animal that has bit him. The sight or adjacence of water becomes painful to him. He cannot hear of water without feeling pain. When those symptoms appear, death becomes certain. The poison of rabid dogs and jackals may remain in the body of a person for a long time without producing any effect, till, all on a sudden, it becomes excited and causes the appearance of fatal symptoms. Sometimes the poison lies dormant for a whole year, or even two years. At the expiration of this period, the symptoms of insanity and Hydrophobia appear.

Mild Poisons.

If mild poisons enter the body with food or drink, they do not lead to death, but mingling with the Phlegm and remaining in that state for a long time in the body ultimately induce looseness of the bowels, discoloration of the body, a fœtid smell in the mouth, tastelessness, thirst, swoons, vertigo, vomiting, hoarseness or change of voice, and other symptoms of a similar kind. If the poison remains in a state of dormancy, in the *A'másaya*, it produces many ailments that are born of excited Phlegm and Wind. By lying for a long time in the *Pakkásaya*, it produces diverse diseases born of Wind and Bile, and causes the hair in every part of the body to fall off. If the poison remains in the juices of the body, it produces disgust for food, weakness of the digestive fire, pain all over the body, weekness or loss of strength, Fever, Nausea, heaviness of the limbs closing up of the pores of the body and,

therefore, stoppage of perspiration, tastelessness of the mouth, premature shrinking of the flesh and whiteness of the hair. If it remains in the blood, it produces Leprosy, Erysipelas, Pimples, enlargement of the spleen, bloody Bile, Chloasma, and brown spots on the face. By remaining in the flesh it produces fleshy tumours, bleeding sores, Piles, Ranula, and other kinds of fleshy growths. If it remains in the Adeps, it produces cystic tumours, enlargement of the scrotum, Diabetes, Obesity, and excessive perspiration. If it remains in the bones, it produces bony growths, extra teeth, pain in the bones, and Psoriasis of nails. Remaining in, the marrow, it causes the sight of darkness, swoons, Vertigo, a sensation of heaviness in the joints, and Ophthalmia. If it remains in the semen, it produces spermatorrhœa, and stoppage of the discharge of semen. Sometimes these poisons have been seen to produce even insanity. The poison that remains in the body is excited when the body is exposed to cold breezes or when the day is a cloudy one. The premonitory symptoms of the excitement are excess of sleep, heaviness of the body, languor, yawns, horripilation, and relaxation of the limbs. Then comes a sense of intoxication like to what is sometimes caused by betel-nuts. The other symptoms are indigestion, disgust for food, circular spots on the skin, waste of flesh, swellings in the hands and the feet, swoons, vomiting, Diarrhœa, asthmatic breathing, thirst, Fever and enlargement of the belly.

Opium-poisoning.

If one takes Opium in a copious measure, the consequences are an intolerable burning of the body, a sensation as if the brain is bursting, flatulence, stupefaction and Vertigo. Death is sure to result if the Opium cannot be expelled from the system or its effects promptly neutralised by treatment.

Treatment of Snake-bite.

If one is bit in the arm or leg by a poisonous snake, the arm or the leg should be, without loss of time, tightly bound, above the bitten part, with a cord. This would prevent

the poison from spreading into the system. After binding, the bitten part should be subjected to an incision with a knife and blood let out from it. One may even suck the poison out with one's mouth if there be no sores in it. A horn or tube may be employed for sucking or the process known as cupping may be resorted to. The fact is, no means should be left untried for causing the poisoned blood to flow out. After this, the bitten part should be cauterised by fire or by a red-hot iron rod or Knife-blade. If one is bit at any other part of the body, that is, where circulation cannot be stopped by binding, blood should be let out by the aforesaid means and the bitten part should also be cauterised. Considerable benefit may be hoped for from these processes. When, however, the poison has spread all over the body, emetics should be administered and the bitten person made to vomit. By using as snuff the pulv of the roots of *Káliakará* (Sans. *Kákádani*, *Capparis sepiaria*), much benefit may be derived. The person should also snuff the roots, reduced to paste, of *Gloriosa superba* If the functions be suspended of the organs of scent, vision, hearing, and taste, and if the voice also be stopped, the snuff should be administered of brinjals, the fruit of *Citrus medica* (variety, *acida*), and *Cardiospermum Halicacabum*, grinded into a paste with water. If vision be gone, collyrium should be applied into the eyes, made of *Berberis Asiatica*, pepper, the fruit of *Piper longum*, dry ginger, turmeric, *Nerium odorum*, *Galedupa Indica*, the leaves of *Ocimum sanctum*, and goat's milk, grinded together into a paste. Another efficacious medicine consists of seeds of *Croton Tiglium* ; drench them (according to the process called *Bhávaná*) for one and twenty times in the expressed juice of the fruits of *Citrus medica* ; grind them into a paste and make sticks of that paste. If the sticks be rubbed in human saliva and the product applied to the eyes as collyrium, the result proves very beneficial. Snake bit persons, deprived of consciousness and prostrated on the ground, have been seen to recover through application of this collyrium. Drenching

the seeds of *Moringa pterygosperma,* in the expressed juice of the flowers of *Mimosa sirissa,* for seven days, grind them into a paste. By administering this paste as a snuff and as a collyrium, and by giving it as a drink after dissolving it in water, snake-poison may be neutralised. Another efficacious medicine consists of the following: take equal measures of the pulv of the following, *viz.*, the roots of *Convolvulus Turpethum,* the roots of *Croton polyandrum,* liquorice, turmeric, *Berberis Asiatica, Lubia cordifolia,* the kernel of the fruit of *Cassia fistula,* the Five Salts, and the Three Bitters: mix them together with honey: keep the mixture within the horn of a cow for fifteen days. Take it out after that period. Four annas, or a little over it, should be administered, mixed with milk, *ghee,* and honey. By applying it also as a plaster over the bitten part, or causing it to be used as snuff, beneficial results may be expected.

Bites of Hooded snakes.

When a hooded snake bites a person, he should be given the decoction of the roots of *Vitex Nigundo, Clitoria Ternatea,* and *Echites dichotoma* to drink. When one is bit by a snake having circular spots on its body, the decoction should be drunk of *Rubia cordifolia,* honey, liquorice, *Jivaka, Rishabhaka,* sugar, the bark of *Gmelina arborea,* and the sprouts of *Ficus Indicus.* In bites of snakes having long stripes on their bodies, the decoction, mixed with honey, should be drunk of pepper, *Piper longum,* dry ginger, *Aconitum heterophyllum, Aplotaxis auriculata,* soot, *Piper aurantiacum, Tabernæmontana cororonaria,* and *Picrorhiza Kurroa.* The decoction of soot, turmeric, *Berberis Asiaticus,* and the roots of *Amaranthus spinosus,* mixed with *ghee,* is an antidote for all sorts of snake poison. The roots of *Cleome Viscosa,* grinded into a paste with eight or ten peppers dissolved in water, and given as a drink, neutralise all kinds of snake-poison. After administering this medicine, alum water should be given to drink. If this water is thrown out, it should be understood that the poison has not been neutralised. The medicine should then be administered

once more. The roots of *Heliotropium Indicum*, as also those of *Kæmpferia rotunda*, operate as antidotes of snake-poison.

Treatment of Scorpion Poison.

In scorpion-bites, the bitten part should be repeatedly rubbed with turpentine oil. Plasters should also be applied of coal rubbed on a stone with water. The poison of scorpions may also be neutralised by applying plasters made of the *ghee* of cow's milk, mixed with *Saindhava* salt, heated on a fire, or of cowdung heated on a fire. By rubbing the exudation of the stalks of *Colocasia Indica* of the black variety, the action of scorpion poison may be neutralised. The pain of scorpion bites may be relieved by applying sticky treacle to the bitten part. * For neutralising the venom of toads and frogs, blood should first be let out and plasters should then be applied on the bitten part of the seeds of *Mimosa sirissa*, grinded into a paste with the exudation of *Euphorbia nerii-folia*. For treating bites of rats and mice, blood should be first let out, and then plasters should be applied made of soot, *Rubia cordifolia*, turmeric, and *Saindhava* salt, grinded together and slightly heated on a fire. By drinking water in which have been dissovled the pulv of the bark *Cinnamomum Zeylanicum*, and that of dry ginger, one obtains much relief. For neutralising the poison of spiders, plasters should be applied of the following, *viz.*, red sandal-wood, *Padma-káshtta*, the roots of *Andropogon muricatum*, *Bignonia suaveolens*, *Vitex Nigunda*, *Cleome fetina*, *Tabernœmontana coronaria*, *Mimosa sirissa*, *Pavonia odorata*, and *Asclepias pseudosarsa*. Equal measures of each of these should be taken and mixed together. Add the pulv of *Aplotaxis auriculata* of double the measure. Grind the compound with the juice of *Cordia Myxa*. The poison of spiders, as also of other insects, is also neutralised by the decoction of *Clitoria Ternatea*, the bark of *Pentaptera Arjuna*, *Aplotaxis auriculata*, *Cordia Myxa*, *Ficus religiosa*, *Ficus Indicus*, *Ficus infectoria*, *Ficus*

* Treacle, by being boiled for some time, becomes sticky. It is called (in Bengali) *Chite-gur.*—T.

glomerata, and the bark of *Calamus rotang*. By applying also the exudation of the plantain called *kánchkalá*, three or four times every day, the venom of spider may be neutralised. Another method for neutralising the venom of spiders consists of this : take a few pieces of raw turmeric ; pound them with cow's milk and apply the paste over the envenomed part. Take, again, the following drugs : the fruit of *Acorus calamus*, *Assafœtida*, *Embelia Ribes*, *Saindhava* salt, *Pothos officinalis*, *Cissampelos hernandifolia*, *Aconitum heteraphyllum*, dry ginger, *Piper longum*, and pepper ; reduce each to pulv and mix the pulvs in equal measures. By taking this medicine internally, the dose being 4 annas, the poisons of all insects and worms are certainly neutralised.

Treatment of Dog-bites, &c.

When a rabid dog or jackal bites a person, incisions with a knife should be made upon the bitten part, and blood let out first. After this, the part should be cauterised with fire, or heated iron, or alkaline ashes, or hot *ghee*. Old *ghee* should be given to drink. The person should also take a *rati* or two of *Datura fastuosa*, or of the fruit of *Strychnos nux-vomica*. From the day of the bite, the bitten person should take *bhang*. This produces good results. The roots of *Boerhavia diffusa* (of the white variety) and those of *Datura fastuosa*, pounded together and administered with water, operate beneficially. Another remedy consists of this : take a *tolá* of each of these, *viz.*, mercury, sulphur, and pure iron, and 2 tolas of talc ; drench these successively (according to the process called *Bhávaná* , once, in the juice of the fruit of *Cucumis Colocynthis*, *Solanum Indicum*, *Gratiola monnieria*, *Nymphœa stellata*, *Asparagus racemosus*, and *Mucuna pruriens*. Divide the compound into pills each of the measure of one *rati*. These pills should be administered, one every day, with cold water. The bitten person derives much benefit by taking as snuff burnt cow-dung-cakes drenched in the exudation of *Calatropis gigantea* and dried in the sun. In dog-bites benefit is derived from plasters applied on the

bitten part made of the seeds of *Mimosa sirissa* rubbed in the exudation of *Euphorbia neriifolia*. By pounding a little rice with water and administering it, after inserting within it a little wool, much benefit may be expected.

Treatment of Persons who have Swallowed Poisons.

If a person swallows poison or any poisonous article, or opium, emetics should be administered for making him vomit. Amongst others, water in which sulphate of copper has been dissolved operates as a good emetic. When the poison has reached only the throat, raw fruit of *Feronia elephanta*, sugar, and honey, mixed together, should be licked. When it has reached the *A'másaya*, the bark of *Tabernæmontana coronaria*, sugar, and honey, mixed together, should be licked. If the poison has reached the *Pakkásaya*, the patient should take the following drink, *viz.*, *Piper longum*, turmeric *Berberis Asiatica* *Rubia cordifolia*, pounded together with *Gorochaná* (concretions found in the gall-bladder of the ox) into a paste and dissolved in water. If the poison has entered the blood, one should drink the decoction of the roots, bark, and sprouts of *Cordia Myxa*, or the roots, bark and sprouts of *Zizyhhus Jujuba*, or the roots, bark, and sprouts of *Ficus glomerata* or the roots, bark, and sprouts of *Clitoria Ternatea*. If the poison has entered the flesh, one should take *Khadirárishta* mixed with honey, or the roots of *Holarrhena antidysenterica*, pounded into a paste and dissolved in water. If the poison permeates the whole body, and if the Phlegm becomes predominant, the following drugs, reduced into a paste and mixed with cheese, should be rubbed on the body : *Sida cordifolia*, *Sida alba*, liquorice, the flowers of *Bassia latifolia*, *Tabernæmentona coronaria*, *Piper longum*, dry ginger and the ashes of incinnerated barley stalks. Unto a person who is afflicted by Fault-exciting poisons, medicated oils should first be administered. He should then be purged and made to vomit. The decoction of *Piper longum*, roots of *Andropogon muricatum*, *Nardostachys jatamansi*, *Symplocos racemosus*,

Elettaria cardamomum, *Sauvarchala* salt, pepper, *Pavonia odorata*, cardamoms of the larger variety, and golden ochre, mixed with honey, neutralises such poisons.

Scriptural Medicines.

Take in equal measures the pulv of the following, *viz.*, realgar, yellow orpiment, pepper, white arsenic, *Hingula*, the roots of *Achyranthes aspera*, those of *Datura fastuosa*, those of *Nerium odorum*, and those of *Mimosa sirissa* ; drench the compound a hundred times (according to the process called *Bhávaná*), in the juice of *Elæocarpus Ganitrus*, as also of *Clitoria Ternatea* ; and divide it into pills of the size of the grains of *Phaseolus Mungo*. These pills can revive a person who has become insensible through the action of snake-bite or of poison swallowed. This medicine is called *Bhima-rudra-rasa*. Take the following, *viz.*, the roots of *Capparis sepiaria*, the bark of the roots of *Echites scholaris* and *Aplotaxis auriculata*. The measure of each should be one tolá. Add white arsenic of the measure of one *máshá*. Pound these together in the decoction of the roots of *Calatropis gigantea*, and divide the paste into small pills of the size of mustard seeds. These are called *Kaliká* pills. By administering them, even a person who is, through the action of poison, on the point of death, can be promptly brought back to life. This medicine operates beneficially in cases of obstinate chronic remittent fever also. Take *ghee*, one seer, and the expressed juice of *Achyranthus aspera*, 4 seers. Take also the following, *viz.*, the husk of pomegranates, *Aplotaxis auriculata*, *Elettaria cardomomum*, cardamoms of the larger variety, *Rhus succeedamea*, the bark of the roots of *Mimosa sirissa*, *Aconitum ferox*, *Acorus Calamus*, *Kodália Kurulia*, *Erythrina Indica*, red sandal wood, *Tabernæmentana coronaria*, and *Murámangsi*. The measure of these together should be one-fourth of a seer. All these should be cooked in *ghee* without any water being added. When prepared, this medicine, taken in proper dose, is cabable of neutralising all kinds of poison. The name of this medicine is *Cikkharigkrita*.

Another remedy consists of these : take *ghee*, 4 seers ; and milk, 16 seers ; take also, for making a paste, the following, *viz.*, *Chebulic myrobalans*, *Gorochand*, *Aplotaxis auriculata*, the leaves of *Calatropis gigántea*, the bulbous roots of *Nymphœa stellata*, the roots of *Calamus rotang*, *Aconitum ferox*, the leaves of *Ocimum sanctum*. The seeds of *Holarrhena antidysenterica*, *Rubia cordifolia*, *Asclepias pseudosarsa*, *Asparagus racemosus*, the fruit of *Trapa bispinosa*, *Mimosa pudica*, and the filaments of the lotus. The measure together should be 1 seer. Cooking these together duly, strain the liquid and mix with it honey of the measure of 4 seers. This *ghee* is called *Mrityupásachcchedi.* It is capable of neutralising all kinds of poison. The following also is an excellent antidote to all kinds of poison. The bark of *Mimosa sirissa*, of the measure of 6 seers, and a quarter, should be boiled in water of the measure of 128 seers till 32 seers remain in the vessel. To this should be added treacle of the measure of 25 seers. Into the mixture should be thrown the pulve, measuring 8 tolás of each of these *viz.*, *Piper longum*, *Aglaia Roxburghiana*, *Aplotaxis auriculata*, cardamoms, the roots of the indigo plant, *Mesua ferrea*, turmeric, and dry ginger. The compound should be kept for a month in a covered vessel. The action of all kinds of Poison may be checked by this medicine administered in proper dose. The name of this medicine is *Sirishárishta.* When the Faults (*viz.*, *Báyú*, *Pitta* and *Kafa*), as also the *Dhátus*, or bodily ingredients, *viz.*, juice, blood, etc., of a poisoned person, move and act smoothly, when he feels relish for food, when his stools and urine are passed naturally, when his complexion becomes cheerful, and when his movements and acts become natural, he should be regarded to have become free from poison.

Diet and Forbidden Practices.

After the poison has been neutralised, the patient should for some days be kept upon careful regimen. While the person is undergoing treatment for poison, food that is very light should be given to him. He should never be allowed

to sleep. For preventing sleep, it is better to give the person tea and coffee. After the action of the Poison has been neutralised, old rice boiled, curries cooked in *ghee*, milk, and other nutritive food should be given. The person may bathe in current water, according to his bearing capacity. Mustard oil, fish, *Dolichos biflorus*, and food consisting of inharmonious ingredients, should never be given. The person should also abstain from indulging in wrath and fear and sexual congress. He should abstain from labour. These are very baneful.

If a person is pierced in the dark by anything, he imagines that he is bitten by a snake or some other reptile or some insect, etc. He becomes filled with fear. This fear causes fever, cold, swoons, burning of body, pains, stupefaction and diarrhœa. In such cases, the patient should be comforted with sweet and assuring words. He should be given diverse kinds of good food such as have been described above. Raisins, the bulb called *Kshirakákoli*, and liquorice, reduced to pulv and mixed with sugar and honey, should also be given. The leaves also of *Amaranthus spinosus*, of *Cœlgoyne ovalis*, *Solanum melongina*, of *Marsiba quadrifolia*, *Salvinia cucullata* and of *Trichosanthes dioica*, prove beneficial in such cases of imaginary poisoning.

CHAPTER LXXI.

JALAMAJJAN UDBANDHAN-CHIKITSA.

(TREATMENT OF PERSONS SUFFOCATED BY DROWNING AND HANGING.)

No time should be lost in raising a person that has been drowned. If, upon raising him, his body be found to have warmth and some elasticity, that is, if the rigidity of death has not set in, he should be regarded as a subject of treatment. If, however, there is absence of warmth and elasticity, the period of treatment should be regarded as over. The first step in the treatment should be to hold the upper part of the body in a downward posture so that the water which the person may have swallowed, as also the salivary and other secretions in the mouth, may all be let out. The mouth may be cleaned by inserting a finger wrapped round with a piece of cloth. For inducing respiration, the person should be made to lie on his side and some powerful snuff should be applied to the nose. *Nisádal* (*Ammonium Chloride*), mixed with lime dust, may be used. If respiration cannot be induced by these means, the interior of the throat should be gently tickled with the finger, or with the feather of a bird, or some other soft substance. This may bring about sneezing or an urging to vomit. If these means do not succeed the other methods that should be adopted are as follows : the patient should be laid horizontally with face downwards. The chest should be made to rest on a pillow. He should then be turned on one of his sides. Somebody should then begin to press his two sides. The pressure should be applied and taken off repeatedly. Or, the patient may be made to lie down, with face upwards, and his back resting on a pillow. While somebody draws the tongue out, another, sitting towards the patient's head, should raise

the patient's arms and place them on the patient's breast. This should be done repeatedly. Without, again, drawing the tongue out, some one may be employed to blow into the patient's mouth while the physician, sitting towards the head, repeatedly raises and lowers the patient's arms as before. If by these steps respiration is induced, the arms and legs of the patient should then be repeatedly rubbed from the extremities upwards. The palms and the soles should also be fomented by using small bags of heated sand.

When by those means the person is restored to his senses, he should be given a little wine called *Mritasanjibani* or a little Brandy diluted with water. Measures should also be taken to induce sleep. During treatment the patient should not be suffered to be surrounded by many people. Indeed, arrangements should be made for the patient's body being exposed to the air. When the patient gains a little strength, warm milk in small measures should be given to him. For at least eight or ten days he should be kept on light and healthy diet.

Treatment of Persons Who seek to Kill themselves by Hanging.

When a person seeks to kill himself by hanging, the rope by which his body is suspended should be promptly cut and the body gently let down. The methods laid down for reviving a drowned man should be adopted for restoring respiration. Luke-warm *ghee* should be gently rubbed on the neck and the throat. The person should be continually fanned near the mouth and the breast. If resuscitation can be effected, the patient should have a little wine. The directions regarding regimen are the same as in the case of a drowned man.

CHAPTER LXXII

SARDI-GARMI.

(HEAT-APOPLEXY.)

Causes and Symptoms.

If a person, after having exposed himself for a long time to the heat of the sun or of fire, or after having staid for a long while in the midst of a crowd, or after having walked a long distance or undergone some tiresome labour, suddenly plunges into cold water, or drinks a glass of cold water, or does any cooling act, the consequences are, at first, excessive thirst and repeated urgings to urinate. A little while after, the body becomes hot; the eyes become blood-red; the puplis become contracted; and the heart palpitates violently. The pulse at first becomes quick, and then irregular and weak. The breath becomes quick and sonant. At last the person loses consciousness. This disease is called Heat-apoplexy, It quickly destroys life. Hence, as soon as it appears, treatment should be begun.

Treatment.

As soon as the disease manifests itself, the patient should be made to lie down on his back in a shady and airy place. No crowd should be allowed to assemble round him. Cold water should be applied to the head, the face, and the chest. If respiration be stopped, it should be brought back by trying the means recommended in the case of a drowned man. The patient should be purged by administering either croton oil or some other powerful purgative Emetics are baneful. If the patient cannot be soon restored to his senses, plasters should be applied on the neck, made of mustard seeds of the white variety, dry ginger, chillies, and pepper, all reduced to powder. When by these means consciousness is revived and the breath restored, the patient should take cool *sharbats* and milk. If weakened, a little Brandy, diluted with water, should be given, and the patient made to sleep. When thoroughly restored, light food should be given. For four

or five days, the patient should live carefully. It should be observed that if a person becomes senseless in consequence of a fall from a tree or any high place, or in consequence of *fear or of lightning, the treatment recommended for Heat*-apoplexy should be followed.

CHAPTER LXXIII.

A´TAPA BYA´PAD.

(SUNSTROKE.)

Causes and Symptoms.

Exposure for a long while to the heat of the sun brings about thirst, dryness of the skin, giddiness, redness of the eyes, swoons, irregularity of the pulse, difficulty of breathing, tossing of arms and legs, nausea and vomiting, urgings to urinate, and other discomforts of the kind. Some get fever. If the patient tosses his arms and legs with violence, if his palms and soles become blue in colour if his pulse becomes so weak as to be imperceptible at times, then it becomes difficult to save his life.

Treatment.

As soon as the symptoms of this disease manifest themselves, the clothes of the patient should be taken off, and he should be made to lie down in a shady and breezy place. Crowds should not be allowed to collect round him. He should be continually fanned with a palm leaf. Cold water should now and then be sprinkled upon the palm leaf. Small particles of water, falling upon the patient's body, are capable of doing him much good. The patient should be given cold water, mixed with sandal paste, to drink in small measures. He should not drink a considerable quantity at once. The patient's body should be wrapped round with a piece of wet cloth. Before using the cloth, it should be first dipt in water and then the water should be pressed out of it. When relieved, he should have a shower bath. If the patient loses consciousness, take a piece of flannel or blanket ; dip it in

hot water, and press the water out. Sprinkle on it a few drops of turpentine, and wrap the patient's throat and neck with it. Over the flannel or blanket thus used, wrap a piece of plantain leaf, and over the leaf, a piece of dry cloth. When the swoon is over, the patient begins to feel intolerable pain owing to the bandage around his neck and throat. That bandage should then be taken off. If in consequence of the disease the body becomes cool and the pulse weak and irregular, *Sweda* should be applied and the wine called *Mrita-sanjibani* administered. A little of it, diluted with water, should be given. One of the most efficacious medicines in this disease consists of these: take sugar, 16 tolás; white sandal-paste, 1 tolá; the juice of *Citrus acida*, 8 tolás; the expressed juice of *Asparagus racemosus*, 8 tolás; and the oil of fennel seeds, half a tolá. These should be mixed with 2 seers of water, and the water should be stirred with a stick or ladle. This water should be given to the patient to drink in little measures. The infusion of the Three *myrobalans*, and the several remedies laid down in the chapter on swoons, prove beneficial in this disease also. As long as the person is not restored to his normal condition, he should live very carefully. He should take wholesome, nourishing and cooling diet and drink.

CHAPTER LXXIV.

TATTWONMA'DA.

(RELIGIOUS EXCITEMENT.)

Symptoms of the Diseases by Religious Excitement.

When people give way to excessive religious emotion, the *Báyú* in their constitution becoming excited, brings on a swoon or fit of unconsciousness. Such swoons are not rare among the *Vaishnavas* of Bengal when they are engaged in chanting aloud the praise of *Vishnu* in singing parties. The nature of these fits of unconsciousness is not correctly understood by the friends of those

who are subject to them, for these are regarded as a state of communion with the deity. The truth is, a swoon brought about by religious excitement is a disease which, if not treated, injures the constitution and at last brings about death. During the period the swoon lasts, the eyes remain open, the pupils become fixed, the action of the senses becomes suspended. The heart continues to beat, and that is the only symptom by which it can be known that the person is not dead. In some cases, the person, instead of losing consciousness, shows other symptoms such as excessive fluency of speech, boastfulness, fierceness of emotion, tossing of arms and legs, laughing, dancing, crying, and many of the signs of inebriation.

Treatment.

When swoons occur, consciousness should be restored by adopting the means recommended in the chapter on Epilepsy and Swoons brought on by other causes. By rubbing the patient's body with *ghee* that has been washed a hundred times, as also by administering the medicines laid down for Swoons of other kinds, for diseases of the *Báyú* and for insanity, benefit may be derived. Another efficacious remedy consists of these: white sandal wood, *Asclepias pseudosarsa*, *Echites frutescens*, *Hypoxis orchioides*, liquorice, *Vit* salt, *Chebulic myrobalans*, the fruit of *Phyllanthus Emblica*, the fruit of *Terminalia Bellerica*, turmeric, *Berberies Asiatica*, the root-stock of *Nymphœa stellata*, *Mesua ferrea*, *Nardostachys Jatamansi*, the seeds of *Ruellia longifolia*, *Pavonia odorata*, the roots of *Andropogon muricatum*, red ochre, *Sida cordifolia* and *Sida alba*, taken in equal measures and reduced to pulv. Half a tolá of this, taken with vaccine milk hot from the udders, taken for some days, cures this disease. For restoring consciousness, the following medicine may be used: take good pearls, mercury, sulphur, *silájatu*, iron, bamboo manna, and camphor, in equal measures. These should be subjected to the process called *Bhábaná* in the decoction of the Three *myrobalans*. After this, they should be pounded and divided

into pills, each of the weight of one *rati*. By rubbing a pill on a stone, with water, the thickened water should be administered as snuff. By taking these pills internally with the juice of *Asparagus racemosus*, the disease may be conquered. The dose should be one pill every day.

Diet and Forbidden Practices.

Old *Sáli* rice, boiled, such pulses as *Phaseolus Mungo* and *Cicer arietinum*, chuppatis made of the flour of barley or wheat, sesame seeds, milk hot from the udders, *ghee*, butter, *sharbat* of sugarcandy, ripe fruits of *Carica papaya*, sugarcanes, etc., should be taken. The person should bathe in current water; he should rub his body every day with mustard or sesame oil. Good living and good surroundings are more beneficial in the treatment of this disease than everything else. The patient should always try to remain cheerful. He should converse with agreeable friends and lovely women. An opposite regimen and course of conduct are productive of baneful effects. The patient should, therefore, avoid them.

CHAPTER LXXXIV.

TA'NDABA BA'TABYA'DHI.

CHOREA OR ST. VITUS'S DANCE.

Causes.

Excessive fright, or wrath, or joy, destruction of hope, all acts that weaken or attenuate the system, disturbed sleep, loss of strength, wounds, worms in the intestines, constipation of women, excite the Wind and produce the disease called Chorea or St. Vitus's Dance. It is sometimes called Insanity of the muscles. At first it is generally the left arm, then the right arm, then the two legs, then the whole body, begins or begin to exhibit various kinds of ludicrous and jerking movements. One suffering from this disease fails to

seize anything properly with his hands. He cannot raise food to his mouth. He is always restless. Repeated contortions appear of the muscles of the face as if the patitent is indulging in grimaces. When he walks, he moves on with a jerking motion, as if he is dancing. The symptoms disappear during sleep.

Treatment.

As this disease seldom appears unless there is a general deterioration of health, purgatives should be administered for removing constipation of the bowels. Medicines which improve the digestive fire and promote strength, should be prescribed. If the disease be induced by intestinal worms, such medicines should be given as are destructive of worms. If it be brought about by the total suppression or irregularity of the menses, the physician should endeavour to remove the cause by applying proper medicines. The decoction of *Echites frutescens*, *Asclepias pseudosarsa*, liquorice, the roots *Convolvulus Turpethum*, white sandal-wood, red sandal-wood *Pterocarpus Santalinus*), *Elettaria Cardamomum*, cardamoms of the larger variety, and the fruit of *Phyllunthus Emblica*, if drunk by the patient, produces beneficial results. Besides this, *Vrihatchhágaládya ghrita* and other medicines mentioned in the chapter on diseases of the nervous system, and such oils as *Kuvjaprasárini*, *Mahámásha*, etc., may be prescribed with great advantage.

Diet and Forbidden Practices.

Food that is only, nutritive, and capable of promoting strength, is very beneficial in this disease. The regimen prescribed for diseases of the nervous system is prescribable in Chorea also. The avoidance of all kinds of labour, lying on a bed for long hours, and bathing in current water, are especially beneficial in this disease.

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